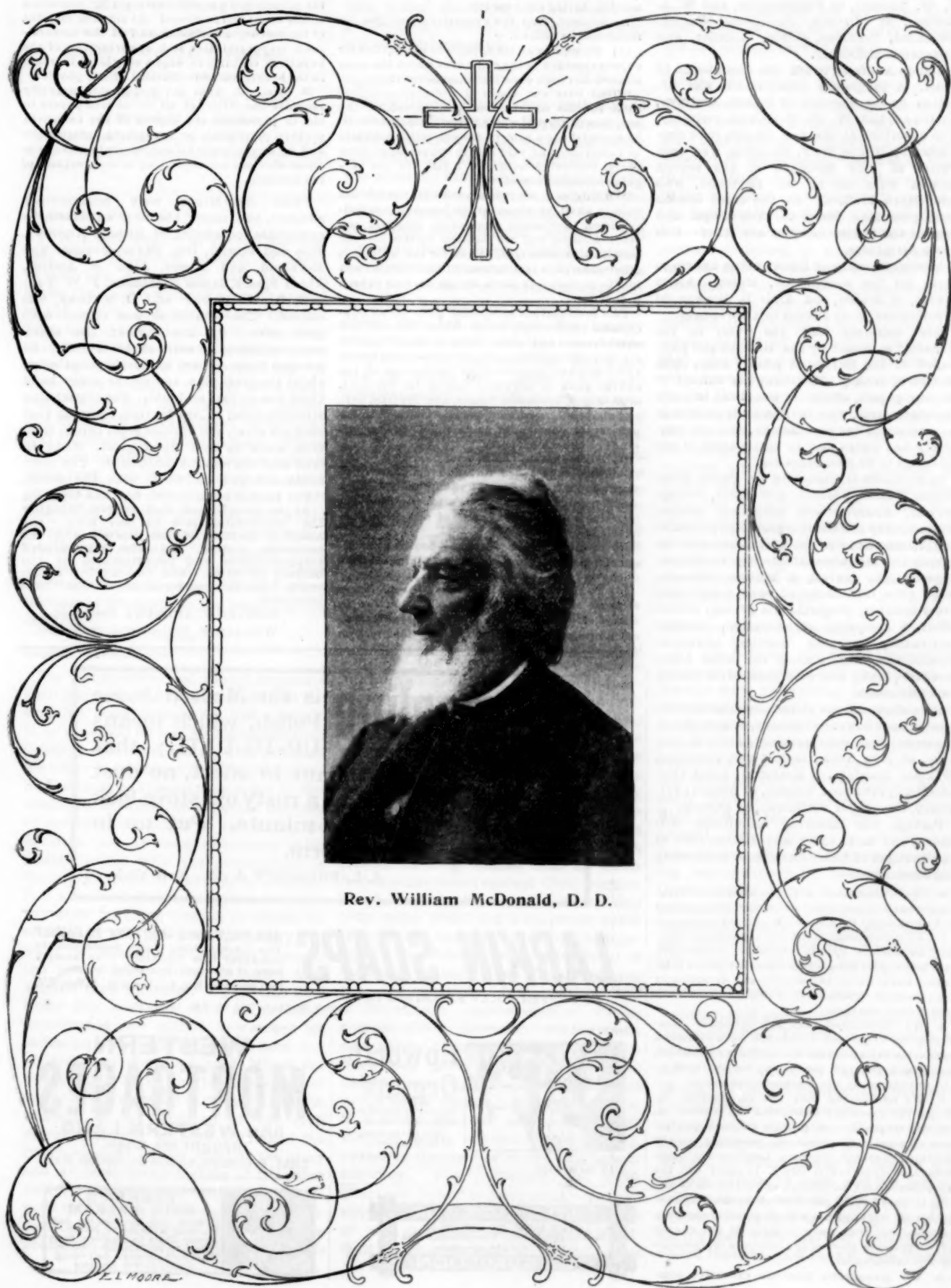


W Baldwin 150 5th Av

Zion's Herald

Wednesday, January 18, 1899



Rev. William McDonald, D. D.

E. L. MOORE

TWENTIETH CENTURY THANK OFFERING COMMISSION

IN response to the call of the Bishops this commission met in the Mission Rooms in New York, Thursday, Jan. 5, with the following members present: Bishops Andrews, Warren, Foss, Hurst, Nindo, Mallalieu and Fowler, Secretary Payne, Messrs. J. N. Gamble, of Cincinnati, J. G. Holmes, of Pittsburgh, D. S. Gray, of Columbus, O., F. W. Tunnell, of Philadelphia, and W. L. Holmes, of Detroit, Presidents Warren, Raymond, Bashtford, Gobin, Goucher, and Chancellor McDowell.

Bishop Andrews called the commission to order. A temporary organization was effected by the election of Bishop Andrews, chairman, and W. F. McDowell, secretary. The devotions at the first session were conducted by Bishop W. F. Mallalieu, who read Psalm 46. The devotions at the second session were led by Dr. Raymond, who read Mark 10: 32-45. At the third session Dr. Gobin read Psalm 48. The temper and tone of the entire meeting are reflected in these Scriptures.

Messrs. Durrell and Emory being unable to serve on the commission, Messrs. Alden Speare, of Boston, and Aldis B. Browne, of Washington, were elected in their places.

The secretary read the "Call to the Church," as issued by the Bishops and published in the Methodist press. Then, upon motion of Bishop Mallalieu, the editors of all our papers, official or unofficial, or their representatives, were invited to be present at all sessions of the commission, and the secretary was instructed to notify them of the meetings to be held hereafter.

In an informal discussion Dr. Payne, Presidents Warren, Bashtford and Gobin, Bishops Fowler, Andrews and Mallalieu, Messrs. Holmes, Gray and Gamble presented plans and suggestions as to the best methods of securing this monumental offering. Gratitude, consecration, revival, a million converts, large gifts, fulfillment of vows, a gift from every member, proportionate giving, united effort, a campaign of education, renewed spirituality, amazing mercies, boundless possibilities, were among the terms heard most frequently and with most favor during this discussion.

Permanent officers of the commission were elected as follows: President, Bishop E. G. Andrews; first vice-president, John E. Andrus, of New York; second vice-president, William Deering, of Evanston; third vice-president, President Warren, of Boston; secretary, Chancellor McDowell, of Denver.

Perhaps the following resolutions will convey the most exact and definite idea of the thought of the commission concerning the movement:—

1. We recommend that the executive committee shall be composed of three Bishops, three ministers other than Bishops, and six laymen.
2. We recommend that a corresponding secretary be elected by the executive committee; that he be paid a salary and give his entire time to this work, under the control and direction of the executive committee. The committee shall also elect a treasurer.
3. We recommend that the executive committee be requested to secure from friends a guarantee fund to cover the necessary expenses, until such time as funds may be provided by gift or ordered by the General Conference.
4. We recommend that the commission instruct the executive committee to proceed as rapidly as possible to provide for the organization of Annual Conferences, presiding elders' districts, churches, Epworth Leagues, and other bodies, as opportunity offers, to carry out the purposes of this movement, and all forces necessary to reach every pastoral charge and congregation in our church, and if possible secure a contribution from each member of our church for some one or more of the interests represented by this commission.
5. We recommend that the executive com-

mittee be directed to furnish literature, information, etc., to papers, churches, Conferences, pastors, boards, and others, and as far as practicable to provide speakers to assist in the work proposed.

6. We recommend that every one of our sixteen thousand pastors be requested on the earliest practicable Sabbath to preach a sermon setting forth the thank-offering idea, explaining the plans of the commission and urging the pre-eminent claims of our schools and colleges; that the cause and claims of Christian education be frequently presented from every pulpit in our connection during the year 1899.

7. *Resolved*, That the executive committee be instructed as follows:—

(a) To confine all its appeals to the particular objects specified in the call under which the commission has been constituted, as follows:—

"That over and above all ordinary contributions for the maintenance and spread of the kingdom of Christ, which certainly ought not to be diminished, a sum of twenty million dollars be subscribed and paid within the period of three years, beginning with Jan. 1, 1899, for the purposes hereafter named:

"Of this sum we recommend that ten million dollars shall be given for the benefit of our universities, theological seminaries, colleges, and other schools; and ten million dollars for our hospitals, orphanages, homes for the aged, and other charitable institutions of the church, and for the payment of debts on our various church properties."

This shall include all special gifts for all educational institutions in the church, at home and abroad, over and above their ordinary income for current expenses; and all special gifts for all charitable and philanthropic institutions of the church, such as hospitals, homes for the aged, orphanages, deaconess homes, and the like, over and above their ordinary income for current expenses; the payment of debts upon the various kinds of church property.

(b) To emphasize the special character of the thank-offerings asked for, and continually to urge upon all contributors that such offerings ought by all means not to be allowed to curtail, by a single dollar, the support of any of our benevolent societies.

(c) To invite and encourage all boards of trustees and managers to attempt large things for the purposes named in the appeal.

(d) To aid in every possible way the managers of those societies of our church which are in charge of colleges, schools, orphanages, deaconess homes, and other institutions of education

or philanthropy, at home or abroad, to make special appeals for such institutions.

8. We call special attention to Article 3 in the call and statement issued by the Bishops as follows:—

"That each contributor shall be at liberty to designate to which of the above-named objects his contribution shall be applied."

9. We recommend the executive committee, as far as practicable, to urge upon our people as the principle which should guide them in their giving, not the contribution of a fixed or average amount from each member of the church, but the principle of proportionate giving according to our vows; and in view of the amazing mercies of the century now closing, and of the unparalleled responsibilities and opportunities of the twentieth century, to urge a very large increase in the benevolent contributions of our people.

10. *Resolved*, That the commission urgently requests the editors of all our church papers to aid in promoting the objects of the twentieth century movement, by furnishing information and by appealing to all our people to make generous offerings corresponding to the greatness of the occasion.

These resolutions were unanimously adopted, and under the first an executive committee, consisting of Bishops Andrews, Foss and Fowler, Drs. Payne, Goucher and Raymond, and Messrs. John E. Andrus, Alden Speare, James N. Gamble, F. W. Tunnell, S. W. Bowne and D. S. Gray, was elected. The committee was chosen with great care. No one coveted the heavy responsibilities committed to it. No one avoided them. There was no false optimism about the great plan, and on the other hand there was no fear or doubt. The commission attempts great things for God, realizing that they are great, and expects great things from God, knowing that He is great. Faith in God and the church abounded. The commission began its work with the words, "The Lord of hosts is with us," as a message. At the close Bishop Foss prayed, bringing the commission face to face with "the amazing mercies of the century and the centuries closing, and the unparalleled responsibilities and opportunities of the century to come," and the mighty movement "for the greater glory of God" was launched.

EDWARD G. ANDREWS, President.

WILLIAM F. MCDOWELL, Secretary.

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Zion's Herald

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GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Abiding by the Results

It is a fact worthy of special mention that the Governors elected to serve twenty-two States last fall have all taken their seats without a single appeal to the courts and without any friction. This, too, notwithstanding the fact that in several States the pluralities have been so small that the election was for many days in doubt. It has been many years since this has happened before, and the result bears witness to the general efficiency of the ballot laws. There has been considerable complaint against these laws, but if they served no other purpose than to keep questions of election out of the legal tribunals, that would be quite enough to commend them to the intelligence of voters. It is a new thing in our history to see so many officers elected without any impeachment of the fairness of the count or the results of the canvass.

Quesnay de Beaurepaire

The disorganized and almost desperate anti-Dreyfusites in France have had the singular good fortune to find a leader. It is a person no less distinguished than Quesnay de Beaurepaire, who resigned his office as president of the civil section of the Cour de Cassation in order to discredit in advance the expected decision of the criminal section of that court. He declares that he resigned because of his dissatisfaction with the proceedings in the investigation of the case of Dreyfus. It is a most unusual spectacle for a judge to resign his office because he thinks his colleagues are guilty of partiality. It must needs have a tremendous effect on the public mind already inflamed with violent race enmities. Up to this time there has been no man of sufficient prominence and calibre to warrant his assuming the leadership. But here is a civilian, not identified with either the Bonapartists or the Bourbonists, and presumably not disposed to unduly exalt the military at the expense of the civil power, who will at once command the ready support of the most of the army and at least seven-eighths of the other anti-Dreyfusites. It certainly looks ominous for Dreyfus. His case was never so disastrously prejudiced before, and the prospects of justice being done to this

man, whom the most of the world regards as the victim of an atrocious wrong, are very unpromising.

Egyptian Finances

When Great Britain first took a hand in the management of Egypt there was a crushing debt, public works had fallen into ruin, the area of cultivable lands was annually diminishing because of the choking of the irrigating canals, the fellahs were in a condition of moral abasement and material poverty, and Egyptian bonds were classed as highly speculative investments. Under the strict but prudent and wise management of Great Britain, Egypt has paid every dollar due her creditors, has largely reduced the funded debt, has a handsome surplus every year, and her bonds are now far above par. Large sums have been expended in public works, the irrigation canals have been much improved and greatly extended, and the fellahs have proved capable of improving their opportunity to show themselves men. Their presence in the Soudan expedition is evidence of their trustworthiness, and the remarkable ease with which Egypt has borne the expense of the expedition is proof of the success that has attended good financiering.

Attacking Civil Service

While in committee of the whole to consider the executive and judicial appropriation bill, the House of Representatives voted to strike out the item providing for the salaries and expenses of the Civil Service Commission. When the measure came up in the House a ye and nay vote was demanded, and the item was restored. There were fifty-six Republicans who voted against its restoration, and only 220 of the 357 members were recorded as voting at all. It is a matter of deep regret that so many Republicans voted against Civil Service. One looks over the record to learn where they came from, and is surprised to see that twenty-one came from the twenty-eight Republican representatives of Southern States. New Hampshire was the only northern State which had a Republican representative voting against Civil Service. Pennsylvania cast seven votes against it, and New York only one. It is not pleasing to discover so many signs of unfriendliness to the merit system. Imperfect as it is, it is so far ahead of the spoils system that the people, without regard to party, ought to demand it in the interests of economy. The spoilsmen are alert. They are bound to have the 3,000 clerks necessary in connection with the census of 1900, and they are urging the President to remove more than 2,000 places

from the classified list and give them over to the service of the party. Peace has her defeats as well as war.

Fighting the Standard Oil Company

The Standard Oil Company has so uniformly come off a victor in all its contests that one can but wonder at the persistency of the attorney-general of Ohio in instituting *quo warranto* proceedings in the Supreme Court to oust it from doing business in the State. Not only that, but he petitions the court to declare its powers forfeited, to annul its charter, and to appoint trustees to settle up its business in Ohio. He specifies distinct violations of the laws of the State, and charges the Company with evading the former decree of the court. It is said that the issue has been presented in such a way as to offer no opportunity for the Company to carry the case up to the United States courts. The Company will fight for its life, but it has forfeited the sympathy of the court by its defiant attitude when ordered to produce its books; and since the Pullman Car Company has been brought to book in a neighboring State, it would not be altogether surprising if the plucky Ohioan won the case. Its development is being sharply watched by all the trusts — and their name is legion.

Armament Before Disarmament

As the date for the Peace Conference approaches, it seems as if the Powers of Europe were redoubling their diligence in increasing their armaments. Germany has recently added 27,000 to the number of men to be called out from the conscripts this year. France is hurrying forward the work of equipping her army with 480 batteries of rapid-fire field guns of the latest and most improved type. Russia is adding one man-of-war after another and recruiting regiments almost without number. Great Britain keeps pace with the most advanced; and by the time the Peace Conference meets, Europe will furnish a fine object-lesson for its investigation and a forcible argument for its plans.

Newfoundland's Blanket Mortgage

Some years ago Newfoundland entered into a contract for the construction of 650 miles of trans-insular railway. Payment was made in interest-bearing bonds. Upon its completion the colony undertook its management, but the road failed to pay expenses. It then made a new arrangement with the same contractor, by which it was to receive one million dollars in cash and six million dollars at the end of fifty years. The contractor agreed to manage the road during that time, and the colony stipulated that the road should then become

his. The same man also bought the dock at St. John's and the telegraph system, paying \$500,000 for them. He also agreed to build and equip eight steamers, for which he was to receive an annual subsidy of \$100,000. As there was a large amount of unpaid interest on the bonds issued for the construction of the road, the colony turned over to the contractor 1,625,000 acres of land, some of it rich in minerals. There was very little left to the colony after this wholesale delivery, and an appeal was recently made to the English Colonial Secretary to annul the contracts. This he has now refused to do, and in his refusal he clearly intimates that the authority to manage local affairs carries with it the responsibility for their management. The future of Newfoundland may be all that the advocates of these schemes predicted, but at the same time it is an unusual method of disposing of franchises of this kind, and the experiment is not likely to be duplicated in any of Her Majesty's colonies.

Lynchings and Hangings

If one may rely on the statistics of a Western journal which is supposed to keep an account of all the hangings and lynchings every year, there were 127 lynchings during the year 1898. Of this number all but nine occurred in the South and of course the most of the victims were Negroes. It is some satisfaction to be told that, with but a single exception, this is the smallest number since 1885; but that there should be anything like that number of lynchings in the United States is not only a burning shame, but a lasting disgrace. Governor Mount of Indiana and Governor Ellerbe of South Carolina recommend legislation making the county in which a lynching takes place responsible to the heirs of the victim to the extent of \$5,000, and this would undoubtedly discourage the crime. It ought to be added that in very many cases the charge against the victim of lynch law was not grave enough to warrant capital punishment. Indeed, this was true last year of only a very small number of instances. There were only 109 persons legally put to death during the year, and of that number 72 were in the South.

Ruinous Competition

It is affirmed that American competition is beggaring the markets of the world. The United States consul at Birmingham, England, charges certain enormous trusts of this country with cutting prices from \$10 to \$20 per ton on bolts and nuts, when no such furious underbidding is called for under the circumstances. There does not seem to be any law to prevent this, but there is certainly something wrong when such cutting and slashing of prices by American manufacturers in foreign markets goes hand in hand with an advance in our own markets for the same goods made by the same organizations. The inexorable laws of trade, so little understood and so lightly regarded, have their fixed penalties which somebody must pay at the appointed time. Neither markets nor land will quickly rally from any

process of forcing, and the world is already so near together that both its markets and its agricultural area need to be conserved rather than to be exhausted.

Soldiers in Foreign Parts

In time of peace the army of the United States has of late years been composed of 25,000 men. There are now 34,000 in Cuba, 19,000 in the Philippines, and 7,000 in Porto Rico—60,000 in all. Six additional regiments have been detailed for service in the Philippines, and transports are leaving New York with them via the Suez Canal. Re-enforcements are also on their way to Cuba. It is not likely that General Otis will send home any of the volunteers as long as the present unsettled condition obtains in the Philippines, and he will very soon have under his command an army fully as large as our regular army in time of peace. It is not to be expected that the forces there will be very much reduced for some time to come.

Besetting and Watching

The British Court of Appeal has recently decided that while picketing the premises where any person or corporation carries on business may be allowed if the object sought is to obtain or impart information, anything more than that is illegal. Watching or besetting such premises with a view to any interference with the liberty of employer or employee involves a violation of the statutes. Even besetting with a view to peaceable persuasion was condemned. The case was that of a leather manufacturer against the Fancy Leather Workers' Union. Over \$4,000 has already been expended by the defendants, and to carry it up to the House of Lords, as is contemplated, will cost as much more. Since the decision of the court was unanimous, it would hardly seem wise to prolong the contest. This is one of the most important decisions affecting the rights of labor that has been announced in Great Britain for a long time.

Hungarian Politics

The minority party in Hungary is composed of two sections. M. Franz Kosuth leads the Separatists or Nationals, and Count Apponyi the Ultramontanists. The Separatists contend that the union with Austria is derogatory to the dignity of the country and injurious to its prosperity. The Ultramontanists wish to sever the union so as to destroy the Triple Alliance which, they claim, bars the way to the restoration of the temporal power of the Pope. These sections have, also, the active support of certain politicians who have deserted the the Ministerial, or majority, party. Among these are Count Andrassy and M. Szilagyi, ex-president of the Chamber of Deputies. They are uniting all their energies to drive the Hungarian Premier, Baron Banffy, out of office. It was their violent hostility that prevented the renewal of the Ausgleich, and forced the Ministerial party to give the ministers *carte blanche* for the prolongation of the union. It was because of this unconsti-

tutional action that Szilagyi seceded. The scenes in the Hungarian Parliament have been of the most boisterous kind, and eight duels have already been fought. After the duelling is over, one may look for almost anything in the way of surprise, with a strong probability of finding it in Hungary.

Mayors in Conference

There was a notable conference in Boston last week. The chief officers, past and present, of several cities came together to discuss questions above party and beyond the realm of politics. They talked of the New City—the city that should be for the people, and not for the monopolists. The opinion was confidently expressed that all the signs of the times point to the city as the leader of the state and the nation in socializing work. The speakers declared that the evidence warrants the prediction that municipal authority and prestige will very soon make themselves felt to the discomfiture of the corrupt political bosses and the dismay of the gigantic corporations which have been made perniciously active and dangerously powerful by franchises unwisely given to them by short-sighted citizens. Mayor Quincy put himself on record as casting in his lot with those who believe in extending the facilities of the municipality in enlarged measures of a purely social and philanthropic character. Mayor Jones of Toledo believes in keeping the men at work, and in giving the children a chance to play. He declared that Boston has done more of socializing work than any other five cities in this country. By such conferences as these are we preparing for the coming of the new century.

The "Golden Rule" Mayor

Samuel M. Jones is mayor of Toledo, Ohio. He is known as "Golden Rule" Jones. A man of property won by his own strong hands, he became impressed with the idea that every man who is willing to work has the right to work. He introduced an eight hour day for those in his employ, because he felt that this was the right thing to do. He says he never asked whether he could afford to do it or not, because he had long ago settled it in his own mind that he would do what he thought was right. He is an advanced believer in the duties and rights of the municipality which, according to his conception, exists solely to promote the welfare of all its citizens. Public officers are the servants to promote the interests of the people. The scheming politician and the citizen who neglects his duty are the most pernicious foes of the modern municipality. As for giving gas, electric light, the water-works, and other public necessities into the hands of a private corporation, he would as soon advocate contracting for the education of the children, the policing of the streets, and the putting out of the fires. "Municipal ownership of everything in sight," is his platform, and this he believes we shall have just as soon as the people are ready for it. In the meantime the police of Toledo carry walking-sticks instead of

clubs, industrial schools are being established, and, so far as possible under existing laws, the citizens are protected in the right to work.

Intellectual Power Houses

The debt which the municipality owes to its citizens is not paid when the streets are paved and policemen appointed, nor is its obligation to its children discharged by establishing and maintaining public schools. Several cities in the United States have taken upon themselves a larger measure of responsibility. Boston, under the leadership of Mayor Quincy, has already placed itself on record as in favor of public baths, music, outings, and a course of free lectures on public occurrences which are to shape future events and give direction to national policy. The first of these lectures was given last Thursday on the subject of Imperialism, and others will follow. This is certainly an enlargement of municipal functions, but it is strictly in line with the good work that has been done as "university extension;" and Dr. Leipziger, under whose supervisory direction similar lectures were given in New York last winter, was most happy in characterizing them as intellectual power houses whose light becomes eternal by being given freely for all. It can but be regarded as a happy omen that, having agreed that people ought to be given protection, that they may be given amusement, the municipalities of today are beginning to plan for their instruction.

Death of Congressman Dingley

The death of Hon. Nelson Dingley, Jr., after thirty years of public service, removes a statesman whose life has been one of unblemished purity and unselfish devotion. Maine early called him to take prominent part in the management of her affairs. He passed by successive steps to the office of governor, and was then sent to represent his native State in Congress. His political life is co-extensive with the history of the Republican Party with which he identified himself in the spirit akin to religious fervor. His sympathies were with this party just beginning its struggle with slavery, and to him it remained the party of freedom, justice and humanity. He was one of the very few men of our times who devotedly served his Master by doing his best to hold that party up to its mission. His one aim in life was to be useful to his country. By the perfect sincerity of his motives and the transparent honesty of his convictions he won for himself a place in the confidence of his associates and in the heart of his friends, such as has been given to very few public men in the history of our country. He was a repository of facts which made him a powerful ally and a formidable antagonist, but he was ever one of the most generous of men. It was his unflinching respect and consideration for those who differed from him that so universally commended him. He had many friends, but they were friends whom he had won by his noble, unselfish and consistent Christian life. It has been many years since a public

man was borne to his grave with such evidences of national grief.

Sagasta's Panacea for Spain

The Spanish Prime Minister has correctly diagnosed the national anemia. Indolence and corruption—that is his diagnosis. His treatment proposes two remedies: First, there is to be an immediate correction of all the standing abuses in the matter of taxation, and every taxpayer shall pay what the law assesses him. If Sagasta has discovered the formula for that prescription he can easily sell it, right here in the United States, for a price that will wipe out most of the Spanish debt. After a course of this treatment he would then have a genuine reform extending to all the branches of the administration, from the highest posts to the humblest municipality. Italy has been trying to apply that remedy for five and twenty years, but the fatal Latin policy of delay has defeated her purpose. After the treatment thus prescribed, Sagasta would develop agriculture, commerce, industry, navigation, public works and all factors of progress. All this extended reform he estimates can be accomplished within the next five years! This is what has been gathered from his public utterances. If it fairly, or even partially, represent his ideas, he is decidedly too optimistic to lead Spain to the position he covets for her.

Longer than the Great Eastern

It is forty years ago this month since the Great Eastern was launched. No steamer of her size has ever yet been built. She was a disastrous failure in everything but size. For a time she was used for laying ocean cables, but in 1888 she was sold to be broken up. She was 19,000 tons burthen (modern measurement), 680 feet long, 83 feet beam, and drew 28 feet of water. Her paddle engines were of 1,000 horse-power, her propeller engines 1,700 horse-power, and her speed eleven knots. The largest steamer in service is the Kaiser William der Grosse, which is 648 feet long, and of 14,500 tons. This steamer holds the record for the quickest passage across the Atlantic. Last Saturday there was launched at Belfast, Ireland, the steamer Oceanic of the White Star Line, 704 feet long, 63 feet beam, and of 17,040 tons. It is expected that she will eclipse the Kaiser William in speed as much as she exceeds her in size. Her movements will be watched with unusual interest because of the evident intention of her builders to make her a record breaker.

Suomen-maa

Finland, in the native tongue, is Suomen-maa, the "land of marshes." The last vestige of its national life is about to pass away. Tomorrow an extraordinary session of the Seim will be opened at Helsingfors. Nominally this is the free and independent Parliament of Finland; practically it is simply a council to give expression to the will of the Czar. When Alexander I. seized the country, in 1809, he permitted it to retain some of its national rights. Up to this time the sol-

diers of the Finnish army, with the exception of a single regiment on duty at St. Petersburg, have been required to serve only within the limits of the Grand Duchy. Alexander II. attempted to abrogate this right; Alexander III. formulated a law that did abrogate it; but it was left to Nicholas II. to execute. Three months ago General Bobrikoff assumed authority at Helsingfors as Governor-General. He announced in terms that were not to be misunderstood that hereafter Finland would be a part of Russia, that any further notions of autonomy would not be tolerated, that the Finns must use the Russian language, and that they must look to St. Petersburg, and not to Helsingfors, hereafter. So the last of the solemn guarantees given by the treaty of Fredrikshamn is about to disappear, and henceforth the word "Finland" will be only a geographical expression. After ninety years under Russian rule the Finnish historian must now write "Finis Suomi."

A Wonder at Harvard

The next catalogue of Harvard University will contain something quite new. For the first time in the history of that ancient institution of learning a woman's name will be found in the list of the officers of the University. Mrs. M. Fleming has been appointed curator of astronomical photographs, and this makes her an officer. She has earned distinction as one of the ablest and most successful observers of the new astronomy. In the detection of new stars, in the discovery of a law concerning variable stars, and in the carefulness with which she has preserved the fragile and delicate manuscripts of glass, written by the pale light of the stars, she is fairly entitled to the office conferred upon her.

Investigating the Philippines

The President has appointed a commission to investigate the resources and the prevailing social conditions in the Philippines. The commission consists of Rear Admiral Dewey, Major-General Otis, President Schurman of Cornell University, Colonel Denby, ex-minister to China, and Professor Worcester of the University of Michigan, who has spent two years among the islands. It is an ideal commission. Every one of its members is signally well qualified for the work. If it be possible for any body of men to acquire information concerning questions of Philippine management and policy, it may be confidently affirmed that this commission will not disappoint us.

In the meantime the tension at Iloilo is somewhat relaxed. The troops still remain on board the transports, but there are unmistakable signs of a better feeling. Aguinaldo is still defiant, and the various Philippine Juntas are sending petitions for recognition of the independence of the islands; but there is less pronounced opposition. The hope is confidently expressed that the final solution will be one to which the Filipinos will give their assent.

The committee of Foreign Affairs has reported the treaty to the Senate, and several speeches, *pro* and *con*, have been made, but no definite action has been taken. It is not thought that the Senate will reject the treaty, or that it will fail to accept it before the close of the present session.

THE APOLOGETIC VALUE OF CHRISTIAN MISSIONS

IN spite of a few exceptions, the witness of all sorts of observers is generally united in testimony to the value of Christian missions. The slight number of discordant voices is in general a confirmation rather than a disproof of the larger testimony. And this witness is borne, not merely to the numbers of converts, the result of missionary effort measured in quantity, but also to the manifold results of missionary enterprise, intellectual, social, and ethical, as well as spiritual—its measurement in terms of quality. And in this fact lies one of the greatest weapons for the Christian apologist.

Just now many of the old positions are untenable. Christian defense is shifting to the realm of experience. It is working in the sphere of the practical in the individual and in society. The best defense of Christianity in the age of the Apostles was the practical issue of the new faith in the terms of changed character and social transformation. Whenever the claims of the faith were buttressed mainly by the speculations of a scholastic theology it became weak. When it returned to the verities of experience it waxed convincing. This will be true today. The victories of the Gospel around the world are fraught with persuading meaning for the defender of the faith who is comprehensive enough in his knowledge and statement to use the facts at hand.

We participate too little in the present progress of our world-conquering religion. The man who conceives the scope of the kingdom of God cannot close his eyes to the meaning of modern missions. The man who would defend his faith, also, can draw his main weapon now from the conquest of Christianity around the world.

LIFTING THE BUTT END OF THE LOG

THE experience is common enough. But the man who will come up to the effort is not so common. It is a great test of fairness, this matter of lifting the heavy end. It is a test of selfishness, too. We have watched with deep interest many a case. How often we have seen the stalwart man, with thews to throw the world, take the place of his weaker fellow when it came to the big lift. That is a case of your true knight. It is doubtless wise that the delicate man is so often placed near the heavy end, although we cannot see it. Certainly it does afford a fair test for the unselfishness of strength.

But there is a fine sifting process involved whenever it comes about that the butt end of the log must be moved. It is then that the faint-hearted man skulks. That vigorous heaving of tense muscle is no slight task; and many a boaster is out of sight when the call for that toil is sounded. Fine gloves and Persian odors are ill fitted to this enterprise. And so the craven finds his true place when the lift of the butt end of the log comes about.

But everywhere there are men who

respond when the call for such service comes. They do not get the credit of the fat office and the front seat. They lift the butt end of the log, but they do not talk loudly about what they would do. They can be trusted for downright faithfulness, and they are busy at their large work rather than in booming their own prospects. You will not find their names often in the public print. They cut no large figure in current events. They are unblazoned. But they are lifting the butt end of the log. And some time, when the true record and balance are made, when all the deeds that have advanced the world's weal shall have been summed up, there will be one surprise awaiting every man. It will be the abundant reward of each one who bravely undertook and achieved the harder task. Such a man will find himself in great honor, and the man who skulked will assume his true place. The final summation may be delayed, but the real tests of life are in the present.

MAUDLIN LIBERALITY

BIGOTRY is so hateful, so utterly inexcusable, it has wrought such havoc in the world, produced so much misery, and been such a clog upon progress, that whatever sounds a contrary note may well find a welcome. But humanity is prone to extremes. It rarely rests in the golden mean, or adjusts itself evenly to the varying aspects of truth; one of the consequences of which is that in its admiration for freedom of thought it goes beyond bounds on this side and falls into pernicious laxity. We hear it frequently said—the newspapers especially abound with this sort of thing—Put the creeds in the lumber-room; let daily life be the topic of the pulpit; the world has no interest in the doctrinal side of religion; it is of no consequence what denomination one belongs to, or indeed if he belongs to none at all, so long as he leads a good life; all the religion a man needs is to love his fellow-man and try to make the world better; let him say his prayers in the woods if he pleases and read the scriptures written on the rocks; let him do what he thinks is right, and no one can find fault with him!

All this has a taking sound, and passes current with many for wisdom. But it is the opposite. There is such a thing as truth and right, absolute, unvarying, eternal. There are certain laws of the universe established by its Creator and Ruler which are bound to have their way. If men oppose them, or deviate from them, however innocently, men will suffer. Only as we conform to the will of God can we have prosperity. It is idle to say that it makes no difference what we believe so long as we are sincere. A lie accepted will work out its destructive results in society just as surely as in architecture. The house comes down if it be not built on correct principles and of sound materials. So will a life. The creeds of the past no doubt were too long and too complicated. The danger now is that they be too short and too loose. A body would be of as much use without a skeleton as a sermon without a carefully formulated

backbone of doctrine. The churches are not all alike, and it will make a vast difference to the future of this country which set of beliefs and religious ideas gains the predominating influence therein. Spain would not be where it is today if its prevailing religion during the past century had been a different one.

Nothing can be shallower than the notion that morals will take care of themselves and right living come as a matter of course no matter how radically the doctrinal basis of a community be revolutionized. Because the effects of false teaching do not at once show themselves, many persuade themselves that falsity, which is often pleasanter for the time, is likewise safe. But the course of cause and effect is not interrupted by this delusion. The lessons of history should be pondered. In the light of the past certain things may fairly be considered proved. There is a wholesome and unwholesome diet for nations as well as for human stomachs. Poison will work out death in the one case as surely as in the other, though it sometimes is long in coming. He who looks at these matters soberly, and with a due regard to the responsibility of his influence, will scarcely indulge in the cheap flings at churches and creeds which are heard in certain quarters. He will, on the contrary, call to mind the great good they have accomplished in this land, and, while criticizing them if he sees fit—for they are not as yet perfect—he will do his best to strengthen, rather than to loosen, their hold on the community.

Rev. M. C. B. Mason, D. D.

WE are happy to present an excellent portrait of Rev. Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Education Society. He was born near Houma, Louisiana, March 27, 1859. His father had learned the trade of shoemaker, engineer and repairer of watches and clocks during slavery, by which he succeeded in buying his freedom in 1856, paying for himself \$1,650. In 1870 the family moved to the little town where at eleven years of age young Mason learned his A B C's under the tutelage of a teacher from Augusta, Me. He entered one of the schools of the Freedmen's Aid Society, and graduated from the classical department of New Orleans University in 1883, and from Gammon Theological Seminary in 1891. He entered the Louisiana Conference in 1883, and was a successful pastor in the Louisiana and Atlanta Conferences until June, 1891, when, after his graduation from the Theological Seminary, he was elected field agent of the Freedmen's Aid and Southern Education Society. At the General Committee Meeting in New York in 1894 he was elected assistant corresponding secretary, and at the General Conference of 1896 at Cleveland he was elected corresponding secretary on the first ballot, being the first colored man in the history of the church to hold such a position. He has started a movement to raise a hundred thousand dollars as a thanksgiving offering from the colored people by the beginning of the new century, to pay off the debt of the Freedmen's Aid Society, and has already secured \$1,200 in cash and a subscription of over forty thousand dollars. In accordance with the resolution passed by the General Committee meeting recently held in Boston, he is now endeavoring to find a thousand loyal Christian patriots, who, believing in our work of Christian education in the South, will give ten dollars each

by the first of April, 1899, to help clear the Society of debt, and has already secured 340 pledges.

Dr. Mason is doing excellent work as a secretary, fully justifying the prediction of those who said at the time of his election that he had the intellectual balance and the executive ability, combined with remarkable power as an orator, not only to honorably



DR. M. C. B. MASON.

Corresponding Secretary Freedmen's Aid and Southern Education Society.

represent his race, but to manage successfully the important interests of this Society. He is always heartily welcomed to Boston, to the annual sessions of our patronizing Conferences, and to our churches. He is a brilliant example of these self-made men as assisted by the schools of the Freedmen's Aid and Southern Education Society.

The Sunday Night Service

UPON other pages of this issue representative ministers of different denominations discuss this perplexing problem. We are surprised and gratified that most of the respondents are so optimistic. It had been affirmed that many of our ministers were finding unusual difficulty with the Sunday evening service, and we were requested to discuss it and to make, if possible, some helpful suggestions. The trend of the replies, it will be seen, are to the effect that the real difficulties in the case have been exaggerated; that the effort to make the service entertaining and diverting has been overdone; and that what is needed is an intelligent, earnest, practical and very real presentation of the Gospel as the only remedy for aspiring, sinning and suffering humanity. While all the replies are suggestive and to the point, it is noted that our Baptist brethren have grasped and conquered the situation with remarkable wisdom and adeptness. We shall continue the discussion of the subject next week.

PERSONALS

—Rev. Thomas Day, of the Wisconsin Conference, has just rounded out his 90th year.

—Rev. F. B. Meyer, who drew such large audiences last year in America, has left London for a two months' work in India.

—Rev. J. E. Robins, presiding elder of Dover District, New Hampshire Conference, has been elected chaplain of the New Hampshire Legislature.

—Rev. Bostwick Hawley, D. D., president of the Saratoga Home for Children, was pleasantly surprised on Christmas Eve by the gift of an elegant chair by the lady man-

agers of the institution, as a mark of esteem for his devoted and continuous labors in its behalf.

—Miss Harriet L. Ayres, whose health has been restored during her furlough in this country, will return this month to Mexico, her missionary field.

—David Stewart Iglehart, who has been appointed an aide on the staff of Governor Roosevelt, is a son of Dr. Ferdinand C. Iglehart, of the New York Conference.

—Rev. D. C. Monroe, recently of the Northwest India Conference and pastor of our church at Agra, India, has been appointed pastor at Bellona, N. Y., to fill the vacancy occasioned by the death of Rev. D. W. Myers.

—Kentucky Methodism is greatly afflicted in the death of Benjamin P. Tevis, M. D., who died at Shelbyville in that State, Jan. 1, aged 75 years. He was a man of deep spiritual life and of large beneficence, and was universally beloved.

—Mrs. Polly B. Cox, mother of Dr. J. C. W. Cox, presiding elder of Muscatine District, Iowa Conference, died in Washington, Ia., on Jan. 5. She was born on Sept. 15, 1806. Dr. Cox brought the body East for burial at Fort Ann, N. Y.

—William H. Clifford, of Stoughton, is a missionary at Para, Brazil, assisting Rev. Justus H. Nelson, who has been in that field since 1880. Mr. Clifford, who began his work last July, is greatly in love with it, as the interesting letters which he writes home attest.

—Rev. Oliver A. Brown, D. D., of Baltimore Conference, retires in March from the pastorate of Madison Avenue Church, Baltimore, Md., after thirty years of continuous service in the ministry, in order that he may, with his family, enjoy a year or more in rest and travel.

—The *Standard* (Baptist) of Chicago says of Dr. Newell Dwight Hillis, who is called to Plymouth Church, Brooklyn: "One of the most lovable of men and most attractive of preachers, he has still maintained his connection with the Presbyterians, although occupying the pulpit of the church which was organized as an asylum for Prof. Swing."

—Albert J. Beveridge, the new United States Senator from Indiana, will be the youngest man in the Senate next to Marion Butler, of North Carolina, who is a few months his junior. He is thirty-six years of age, a lawyer by profession, and an orator of distinguished ability. He is a self-made man, a graduate of De Pauw University, where he was obliged to work his way.

—There was a very pleasant home wedding at the parsonage of the Methodist Church in Lunenburg, on Tuesday, Jan. 10, at 2.30 P. M., when Rev. Porter R. Stratton and Miss Maria J. Hone were united in marriage by Rev. W. G. Richardson, of the First Methodist Church of Fitchburg. Mr. Stratton is a highly-esteemed member of the New England Conference, and is pastor of the church in Lunenburg. The bride is a lady of great excellence. Both have the best wishes and congratulations of their many friends.

—On Tuesday, Jan. 10, Mr. Joshua Merrill, president of the Boston Wesleyan Association, left for Hot Springs, Ark., to join his good wife who has been taking treatment at the hot baths there for some months. Mrs. Merrill is receiving much good by this treatment and will be glad indeed to welcome her husband after these weeks of enforced separation. Mr. Merrill is a lay St. John in our Methodism, and is a tower of strength in the Tremont Street Church. A brief vacation will be of great

service to him, as the past year has been one of much care and anxiety.

—The death of Hon. Nelson Dingley, Jr., of Maine, will be sincerely deplored by temperance people. He and Senator Frye have for some time been the most conspicuous temperance advocates in the great prohibitory State.

—Rev. Geo. A. Phinney, of Grace Church, Cambridge, though having a successful pastorate and his return for another year ardently desired by his people, has decided not to take an appointment at the next session of the Conference, but to devote the time to special study, travel and rest.

—Rev. Francis S. Borton, of Puebla, Mexico, writes under date of Dec. 24: "Tonight at 8 o'clock it will be seven years since we arrived in Mexico, sent here by the kind words and wishes of the venerable Dr. William Butler, of Newton. Seven years of toil and triumph, of tears and laughter. Thank God that we ever knew Dr. Wm. Butler, the founder of Methodism in Mexico! To him we owe so much of joy in the Master's service. How well I remember with what holy enthusiasm he spoke to us of Mexico and its needs until our hearts too were aflame."

—The *Methodist Advocate-Journal* says: "Rev. James M. Taber, pastor of the First Methodist Church in this good city of Chattanooga, is having a most successful pastorate. Without any flourish of trumpets or newspaper booming he has entrenched himself in the esteem and affection of the people; the services of the church are well attended; the spiritual condition is healthful, and the spirit of hopefulness and satisfaction is felt in every department. Beloved by all the people, Brother Taber and his most excellent wife are enjoying a happy and successful pastorate."

—Rev. W. F. Oldham, D. D., expects to be in Boston during the last half of April and the early days of May. He will be glad during that time to spend a few evenings in any of the neighboring towns in the delivery of such public lectures as will give a better understanding and a larger knowledge of missionary matters. A postal card will reach him at Columbus, Ohio. Dr. Oldham is one of the ablest and most impressive speakers in the church on the subject of missions, and we heartily commend him to our churches and rejoice that they will have this opportunity to hear him.

—Of the late Col. J. H. Clendenning, whose tall and manly form all who have ever met him will remember, the *Central Christian Advocate* says: "He knew before the end came that death was approaching, and for hours by the help of grace he was able to look the king of terrors in the face without flinching. He gave to his friends his final counsels and directions, evinced no sign of fear, and at the last calmly fell asleep in Christ. He had faced death many times without flinching, in advance of this final hour. Our church at Fort Smith is in mourning. Colonel Clendenning had done much for it from the time he settled in the city. His fellow workers will never forget his generous gifts, his zealous services, and his self-denying example."

—Mr. Labouchere, the iconoclast, in thus characterizing Bishop How of the Established Church, assures us anew that no public man, if really worthy, is more highly appreciated by all classes of people than the minister: "A thoroughly good, single-hearted man—downright and upright—who possessed the very rare gift of speaking and preaching straight to the popular sense and popular spirit of all classes of his hearers. . . . He was himself a sound High Churchman, but entirely tolerant and wide-minded in all his views. He was, more-

over, distinguished for his common sense. Throughout life his great object was to do his duty thoroughly. . . . His character was remarkable for its affectionateness, simplicity, generosity, and courage. There was an entire absence of meanness, self seeking, or ill-nature. In private life he was the most charming of men."

— We are pained to learn that Mrs. Bryant, wife of Rev. O. W. Bryant, died very suddenly, Thursday evening, Jan. 12, at Sanbornville, N. H. The funeral was held on Sunday, Rev. J. E. Robins, the presiding elder, officiating.

— Miss Belle J. Allen, one of our W. F. M. S. missionaries in Japan, who nearly lost her life in the accident last year in which Miss Maud E. Simons was instantly killed, has recovered sufficiently to return to America. She reached Vancouver, Jan. 11, and proceeded at once to her home in Bellefontaine, O.

— Rev. E. W. Virgin, of Dedham, has received a document from the secretary of the State of Rhode Island, verifying the commission of his great-grandfather, Elkanah Spear, on his mother's side. He was commissioned by Gov. Hopkins of Rhode Island and went with the expedition against Crown Point in 1756, where he died in 1757.

— Rev. I. H. W. Wharf, of Danforth, Me., writes from Bangor under date of Jan. 13: "My father, Joseph Wharf, died at 2.20 P. M. today. He was sick only two weeks, and did not take his bed till a few days ago. We thought him in no danger till this morning. For fifty years he was an active member of the First Methodist Episcopal Church of this city, and most of the time he was steward, trustee, class-leader and Sunday-school teacher. When he was first converted, about fifty years ago, he commenced to take ZION'S HERALD, and has been a constant reader ever since. He was a good man, a true Christian, and faithful in all his walks."

— The *Texas Christian Advocate* (Church South), under the title, "Methodists to the Front," says of the recently elected State officials: "Major J. D. Sayers, the governor, is a life-long Methodist in principle and training; J. H. Browning, lieutenant-governor, is a Methodist; Treasurer John Robbins is a Methodist, and was a delegate to the late General Conference. It is said that T. S. Smith, attorney general, is also a Methodist — we are not sure of this. J. S. Kendall, superintendent of public instruction, is a Methodist; Comptroller Wat Finley is a Methodist; M. M. Brooks, chief justice of the court of criminal appeals, is a Methodist; N. W. Finley and John Bookhout of the court of civil appeals for this division of the State are Methodists and members of First Church in Dallas; and we do not know how many more of them are of the same faith."

— The *New Orleans Picayune* of Jan. 3 says: "Edward Harmon Virgin, a student at Harvard College, son of Rev. Edward Warren Virgin, of Dedham, Mass., who was a delegate to the Sigma Alpha Epsilon convention at Nashville, Tenn., is paying a flying visit to his Southern cousins in this city. He has gone to Magnolia plantation, Houma, to pay Capt. Shaffer a visit, and see them grind cane. He will leave in a few days to resume his studies again."

— Joseph Cook, in a characteristically able contribution in last week's *Independent* upon "Prof. Park and his Pupils," pays his beloved and revered teacher this high compliment: "It has been my fortune to study the methods and personalities of Tholuck and Julius Muller of Halle, Delitzsch, Luthardt and Kahnis of Leipzig, Dorner of Berlin, Christlieb of Bonn, and Ritachl of Göttingen, but in no one of these did I find

as richly endowed or as impressive a theological teacher and preacher, or, according to my best judgment, as safe a guide and certainly not as inspiring a personal force, as Professor Park. Nor have I in England, Scotland or America, after a varied experience, found his peer. After invaluable opportunities of personal intercourse with Professor Park as a frequent guest or host for thirty years, and after a third of a century of theological study, by no means confined to New England theology, it is only when I think of Schleiermacher, Leibnitz and Kant, Edwards, Calvin and St. Augustine, that I seem to be on the intellectual and spiritual level of Professor Park."

— The blight of death in its onward march last week (Jan. 11) fell upon our venerable brother, Rev. Peter Merrill, removing his beloved wife to her eternal home. She became an itinerant Methodist Episcopal minister's wife fifty years ago. Mother Merrill died in splendid triumph, and leaves behind her the fragrant memories of a most beautiful life. It is a great comfort to Father Merrill that he will not be separated long from the companion of his youth, manhood and old age. The funeral was held at the residence of the daughter, Mrs. J. M. Jeffords, Enosburg Falls, Vt., on Jan. 14, at 2 P. M. The pastor, Rev. A. W. C. Anderson, had charge, assisted by the presiding elder of the district, Rev. L. Olin Sherburne. Rev. E. T. Brush, pastor at West Enosburg, and Rev. W. P. Stanley of West Berkshire, were among the pall-bearers.

— Dr. A. S. Gumbart, of the Dudley St. Baptist Church, preached his ninth anniversary sermon last Sunday. He also circulated a letter missive to the members of the church. Some of the fruit of this successful pastorate is evidenced in the fact that 740 names have been added to the membership of the church which, when Dr. Gumbart entered upon his labors, was 647. Of the present officers and teachers in the Sunday-school, which number 73, about two-thirds have joined during this time. The church edifice is centrally located, at the proposed terminus of the elevated road, and is surrounded by a great and constantly increasing population and changing conditions. The transformation of what was a family church into a work for the people has gone on harmoniously. Dr. Gumbart's unusual natural ability, tireless study and attractive delivery have given him a large hearing; and if the future of his work is relatively as successful as the past, little more could be desired.

BRIEFLETS

The Methodist Year-book for 1899 is laid upon our desk by C. R. Magee, manager of the Book Depository. It is ably edited by Dr. A. B. Sanford, and contains a great amount of information in regard to the church and its varied activities. Every Methodist family should possess a copy of this Year-book.

Ministers who become weary of denominational restrictions and sigh for independence, will do well to heed the experience of Rev. Thomas Dixon, Jr., who after four years of experimentation in New York city with an independent church, retires with the confession of failure and the desire to return to the Baptist fold.

The people — and they are a pitifully large number — who are in a panic through fear of the supposed increase and aggressions of the Roman Catholic Church, should find some relief in taking to head and heart the following emphatic declaration by the *Irish World*: "The Catholic Church has lost in this country to an extent that is simply appalling; she is losing today and every day. We may look this fact in the face or not, as

we will; but it has been a fact, it is a fact, and it will remain a fact, until we do."

Our readers will note that we begin the publication of the promised series of five contributions from the pen of Professor Bowne on "Christian Experience" in this issue on page 78.

Dr. Maclaren, the great Baptist preacher of Manchester, Eng., thinks the danger of the Christian ministry today is "dissipation, not concentration."

In 1888 the entire number of students in Wesleyan University at Middletown was 190; ten years later there were 331 — the largest attendance in the history of this honored institution.

One of the members of the Massachusetts Board of Pharmacy is reported to have said that the sales of liquor in drug stores have decreased sixty per cent. since the board has certified to the fitness of applicants for druggists' licenses. Liquor drummers now find little profit in drug trade. There should be just such a board for the entire nation.

The *Epworth Era*, the organ of the Epworth League in our sister church, is becoming a very attractive and readable paper under its new editor, Rev. Dr. H. M. Du Bose. We note with special gratification the issue of Jan. 5. The illustrations in this number are very fine, notably those of the General Conference of 1888 which was held in the State House at Nashville, the ordination of Francis Asbury, and the Bishops of the Methodist Episcopal Church, South.

A few weeks ago we commended to our ministers the experiment of holding group meetings. We note that the good practice is to be inaugurated in far-away San Francisco, as is stated in the following plan: "Presiding Elder W. W. Case and our eleven pastors and churches in San Francisco have entered upon a series of co-operative revival services which will occupy this month and next. Three churches in rotation each week are to be occupied. Chorus choirs will lead the singing. The services have been well advertised in the newspapers and by posters, and great results are expected from them. The example thus set might profitably be imitated in other cities."

In an editorial upon "The Biography of Dr. Dale" the *Methodist Times* (London) indulges in these very wise and suggestive opinions: "It is one of the most memorable truths of the biography that during the later years of his strenuous life he felt an ever-growing conviction that he had made a mistake in entering so largely into the detailed municipal and political life of the great midland city. We heartily agree with Dr. Dale that ministers of religion had better not take any personal share in the agitations of party politics. The case of Savonarola is an eternal warning against the fatal habit of Christian ministers identifying themselves with any political party or any political personage. Dr. Dale's intervention in local political contests was inspired by the noblest motive, and undoubtedly rendered invaluable service; but the closing decades of his own career indicate how political and partisan entanglements may interfere with the essential vocation of a Christian minister."

The Boston Methodist Social Union is peculiarly fortunate in securing Booker T. Washington as a guest and to make the address on Monday evening, Jan. 23. Mr. Washington by many is considered the ablest representative of his race. He is an orator of great impressiveness and power. Our people should improve this rare oppor-

tunity to hear him. Through the kindness of Hon. Edward H. Dunn, the faculty and students of the Boston University School of Theology will also be the guests of the Union on this occasion. We gladly give place to a part of the very reasonable and urgent appeal in the interests of the Union, which is made by President Flanders: "The Social Union exists for the advancement of Methodism. For thirty years it has been trying to elevate the standing of our church in Boston and vicinity, and to promote friendlier relations between our local churches. We believe this is a religious work. Last year by special effort we increased our membership by over thirty per cent. This year we propose to double the membership. To do this we need your personal assistance. Is it not your duty to help us? Will you find out who there are in your church who ought to join the Union, and will you bring them with you to the next meeting?"

REV. WILLIAM McDONALD, D. D.

OUR readers will be gratified to look upon a face which has so long been familiar to so many. Dr. McDonald lives at West Somerville, and is a frequent and very welcome and helpful visitor to the HERALD office. In these later years during which he has not been able to use his pen as he did incessantly for so long a period, nor to preach a full Gospel as he delighted to do everywhere for nearly a half-century, he has found special joy in reading and meditation and in the companionship of tested Christian friends. In this resting and waiting period his Christian life has deepened and mellowed and now blossoms with all the graces of the Spirit. He is the fulfillment of the abounding promise of Jesus at the well of Jacob: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." In his days of vigor he was known to be a stout defender of the truth as he saw it, and there were those who went so far as to say that he enjoyed controversy; but now he incarnates the beatitudes in the 13th chapter of Paul's First Epistle to the Corinthians. "I will now have no differences with any one," he recently said in our presence. "I have got through with those experiences. I am living too near to the other life for that." And yet let no one think that he has lost interest in anything that takes place in the church or in the world. His mind was never keener or more alert, nor has he ever written with more force than at the present hour if a subject takes strong hold on him. He is profoundly in love with the Methodist Episcopal Church and will die in its fold. He is an optimist by nature and in his thoughts, but he is troubled at times lest Methodism shall forfeit her well-known spiritual birthright and seek to climb up into world-wide influence by some other way than that which has characterized its peculiar history.

Some of the leading facts in this notably active and useful life will be of interest: William McDonald was born in Belfast, Me., of humble parents, and his educational advantages were very limited. When sixteen years of age he was apprenticed to learn the painter's trade.

At seventeen he heard his first Methodist sermon, preached by Rev. Mark Trafton. At eighteen he attended his first Methodist meeting — which was a prayer-meeting in a private house — and in a few days he was converted at a Methodist class-meeting. Under Rev. Joseph C. Aspinwall he united with the Methodist Church, of which he has now been a member for sixty years. In 1840 he was licensed to preach, and attended his first Annual Conference at Kent's Hill, being appointed to work under Rev. J. B. Husted, who was presiding elder of Bangor District. In his circuit he had six preaching places, to which he traveled on foot, and at the end of four months he had received in money for his services \$3.75! At Winterport, his next charge, he received a salary of \$190. With that income he paid house-rent, kept a horse, and supported his family. In 1843 he joined the Maine Conference with a class of twenty-six — the largest that ever joined that Conference. In that class were Drs. C. F. Allen, C. D. Pillsbury and E. H. Gammon, the founder of Gammon Theological Seminary. Six years later this unlettered youth was sought for and stationed in the largest and most important Methodist church in Maine — Chestnut St., Portland. His pastorate at this church was blessed with a continuous revival. In 1855, because of long continued ill health, by the advice of Bishops Jones and Morris, he concluded to try the West, and removed to Minneapolis. There was at that time only a small Methodist class in that city. There was preaching once in four weeks, but there was no preaching place except a cobbler's shop in the attic of an old law office. Mr. McDonald, with a few others, secured a small, unfurnished room in the second story of a hardware store. He and his helpers whitewashed the unplastered walls, made some rough benches without backs, and built a small platform; and with his own hands he constructed the pulpit and covered it with cloth to make it look inviting. This was the first pulpit behind which a Methodist minister preached the Gospel in Minneapolis, and from this day of small things sprang the large, representative, and elegant Wesley Church. Thus romantic, heroic and successful were the early years of this Methodist minister.

We could fill pages with the chronicle of his life, but must restrain the pen. In 1857 occurred an experience which was epochal, and which colored his whole life. At the Kennebunk camp-meeting he experienced the blessing of entire sanctification. While he does not claim to have retained the uninterrupted possession of this blessing all through these forty-one years, yet he has never wavered in his faith in the Wesleyan doctrine. He claims to have read all the works which have been written against it, and they have only confirmed his faith in the doctrine as held and taught by Wesley; and he does not believe that any arguments will be produced in the future stronger than those which have been employed in the past, which have not shaken his faith, but rather confirmed it. His only regret is that he has not been a brighter example of it.

Dr. McDonald organized Trinity

Church, Providence, served Pleasant St., New Bedford, Walnut St., Chelsea, and was the first regular pastor of Grace Church, Temple St., this city. All of his pastorates were characterized by healthy revivals. It was from Brooklyn that he entered evangelistic work, which absorbed the activities of more than a quarter of a century of his mature life. With a group of kindred spirits and a tent that would seat five thousand people, he began in Sacramento to preach the Gospel of a full and limitless salvation. At Sacramento, San Francisco and Salt Lake great crowds gathered. At first there was fierce and fiendish opposition, but it abated after a little, to be followed by miracles of grace and the wonders of salvation. Dr. McDonald was vice-president for sixteen years, and president for twelve years, of the National Camp-meeting Association that held meetings from the Atlantic to the Pacific and from the Lakes to the Gulf. Who that was present will ever forget Round Lake, Des Plaines, Cedar Rapids, Urbana? He was an editor twenty-five years, first of the *Advocate of Bible Holiness*, and then of the *Christian Witness*. Seventeen years ago, when sixty-one years of age, he with others entered upon an evangelistic tour around the world, holding meetings in the leading cities of England and India, and in Rome, Italy. Five years ago he made a second trip to England and resumed work in several cities. He has crossed this continent from the Atlantic to the Pacific twenty-two times. In connection with his editorial work, travel and preaching, he has written a dozen volumes at least which have been favorably received and have had a generous sale. The Book Concern at New York is about to bring out a people's life of Wesley, the preparation of which he has greatly enjoyed.

Few are the men in the church who, with so little at the outset, and so much of the time an invalid, have been so abundant in labors and have accomplished so much. With the help of God he has made the most of life, and its autumn should be greatly cheered and comforted by his record. But he is the most humble of men, and takes no credit to himself except for that which he has tried to do. Often we have heard him say, in the words of Wesley, —

"I the chief of sinners am,
But Jesus died for me."

Any sketch of this eminent servant of God would be very incomplete if the beloved wife were omitted. For some time she has been in feeble health, but for years has been her husband's true helpmate and best co-worker. Deeply religious, her intuitions, illuminated by grace, have made her almost a spiritual seer and prophet. She has seen, talked and communed with God. She has eagerly shared her husband's labors, defeats and triumphs. Multitudes whom both have blessed on either side of the sea will heartily pray, as they read these lines, that they may be spared to each other and to friends for many years, but that when the hour of transfiguration comes the chariot may swing low and take them up to glory together.

THE SUNDAY EVENING SERVICE

How to Make It Successful

WITH the hope of rendering some practical assistance in the problem of the Sunday night service, we have made inquiries of successful ministers in several denominations, whose replies are published, in part, in this issue. More will appear in the next number. The answers are given in response to the following letter:—

"One of the most perplexing and urgent questions of the present day in our churches is the method of the Sunday evening service. Will you kindly inform the readers of ZION'S HERALD, in as brief terms as possible, precisely what you are doing in your own church, and what suggestions occur to you in the way of rendering this service successful?"

Rev. J. L. Withrow, D. D.

Park St. Congregational Church, Boston.

IT is my idea that the decline of interest and attendance at public worship on Sunday nights is largely due to the fact that some modern church methods have encouraged it—unintentionally. We are not living in a day when thoroughgoing religious worship is attractive to most people. Materialism is the Moloch to which our end of this age is offering sacrifice. But to hold attention to forms of religion, some have adopted many devices more calculated to amuse and entertain than to convict and convert to Christ. Large and sometimes lavish outlays are made for special music; and not infrequently in the newspaper notices of the service it is stated, timidly, that "there will be a short address by the pastor" ("short" is good) and "no collection." This inevitably advertises the public that such a church has little more serious matters on hand than are found at free concerts, and many prefer the free concert in a hall, under the impression that it will be rather more godless and gay. Every church which adopts such compromising methods to catch attendance adds to the hardships of others in which it is the principle and practice to conduct strictly Scriptural worship and preach nothing but Bible truths, straight and strong. Some churches, after trying now one method and now another, and failing of an audience, close up and let the darkened building stand a staring proof that the people have turned their backs upon that church. It is pitiful, and should be counted shameful.

As to remedy, I know no other than resolutely to resist the seductive course of things. Better let it be known, however few or however many may attend, that the services will be regular and reverent, full of Bible and of Christ. Other churches cannot compete with the high ritualistic in gorgeous displays, pictures, spectacular processions, splendid millinery and music. Protestant worship in church is meant mostly to reach the conscience; Catholic, to reach eye and ear. If our Protestant services are to survive and have vitality, there must be a return to definite teaching of the fundamental truths of Scripture. If not a few, but every pastor in Boston were to begin 1899 with this as his inflexible purpose—all working together on the

same line—there would not be standing-room in our churches when the twentieth century shall be rung in.

Meanwhile, and until all are thus devoted, is it not doubly binding on such as see the possibility of a decaying and dying church to do alone what all should do together? And let each begin at home, unless we have already begun. Protestant Christianity cannot continue very aggressive after it has strength for only one service on the Sabbath. Our so-called liberal denominations have tried doing with but one service as a general rule, but with poor results. It is a discouraging example to imitate.

Rev. A. B. Kendig, D. D.

St. Mark's Methodist Episcopal Church, Brookline.

BY your phrase, "The method of the Sunday evening service," I suppose you to ask, What can be done to gain, retain and enlarge the Sunday evening audience? In answering this question a pound of experience is worth a ton of theory. In my present charge I have had no experience as yet; but in my ministry hitherto, my evening audiences have always been the largest and the ones from which I have gathered most fruit. Usually the night audience, both in numbers and interest, is in exact proportion to the enthusiasm of the morning congregation; *this reacts on that*, on the principle that if you would have water in the river-bed below the dam, you must have enough above to overflow it. I must do my best in the morning, and then go one better in the evening. The thought that any kind of a service will do for the evening must be quickly dismissed from the mind. A victory in the earlier service will be quickly seen and felt in the later one, both in the increased attendance and the spirit of expectancy pervading it. Aim to arouse the first audience of the day into an earnest enthusiasm and joyful anticipation, so that the service becomes a delight rather than a weariness, and it will be largely represented in the second one, by person or proxy, with no painful sense of effort or consciousness of sacrifice. Make the evening service *evangelistic* rather than *entertaining*, and you will invariably have an audience fairly representative of your clientage.

Rev. Alexander McKenzie, D. D.

First Congregational Church, Cambridge.

WE have a Sunday evening service in this church. This winter I am giving a series of brief addresses on "Vital Points in Religion." The attendance is pretty good, but very much less than in the morning and composed for the most part of different people. The change of audience is in itself desirable. But a service cannot usually be maintained in strength unless a good part of the substantial people of the morning support it with their presence. In most places there are not enough strangers to be attracted to make an encouraging audience by themselves.

There is but one difficulty about a Sunday evening service. It is this: The churches do not wish it and will not sustain it. There is not the slightest

mystery. It is chiefly a matter of "will not." I do not say that this is wrong, but it is evident. Many cannot come out the second time. Sunday is becoming a social day in too large measure. I will add my own opinion, that one substantial service is enough for the average worshiper. The question is whether he will support a second service simply for the sake of those who have not been present at the first. As things now stand most persons refuse to do this. Having received all they desire, they do not pass readily to the idea of making Sunday evening a time of giving. When you can persuade the members of the church in reasonable numbers to attend the second service, you will have it in full honor and force. Nothing is plainer.

I fear that the efforts to make the second service "popular" have injured it. A strong, warm, dignified service will be more effective in the long run. I wish we could rid "the people" of the idea we have fostered, that they will confer a favor by entering our places of worship, and make them see that the churches are the benefactors, offering freely what has cost them much. The whole trouble is in the times, and in the spirit of the world, and those whose hearts are heavy because of it should pray for another Pentecost.

Rev. Joseph Pullman, D. D.

Patchogue (L. I.) Methodist Episcopal Church.

I HAVE always succeeded in holding a well-attended and effective evening service, the average attendance larger than in the morning. How?

1. By impressing my church with its importance; that Methodism must keep in touch with "those who are without;" that the evening service is our only opportunity; that if they can only attend one service, they should come in the evening.

2. By adaptation in themes and special music to the community. Have made much of what I advertise as educational sermons. To illustrate, I copy themes from a card recently used: "A Rising Tide, or the March of Jesus Christ across the Centuries," "The Story of Our English Bible," "The Bright Side of the Roman Catholic Church," "Causes and Results of the Protestant Reformation," "Wealth and Poverty, or the Battle for Bread—Does It Mean Socialism?" "The Majesty of God Revealed in Natural Science," "Thaumaturgic Piety, or Faith Cures and Christian Science Vagaries." There was special music for each service, the choir being assisted by violin, clarinet and 'cello.

Rev. Everett D. Burr

Ruggles St. Baptist Church, Roxbury, Boston.

IN reply to your request I can only say that an analysis of the success of the evening service at the Ruggles Street Baptist Church would necessitate a study of the whole method of ministration of the church. People do not go to church because the church does not go to the people. The simple fact that we are pouring our life into the community every hour the people are awake is sufficient explanation

of the reason why the people come to the church upon the Lord's Day. Our house is full every time it is open. Hungry hearts know where to find the Bread of Life. The question of the Sunday evening service is perplexing and urgent, as it seems to me, because the churches have come to consider that service an end in itself. I would willingly give up the evening service if I felt that our church could minister to the community more effectively by other methods. The church is to give life, to minister, not to be ministered unto; to let its light shine. If the forces of the church can be more effectively utilized in other modes of ministration, it would not be a death-blow to give up the evening service. The fact is, the members of our churches are so loaded now with spiritual truth that they cannot fire it off. What is needed is some power of generalship in the present-day ministry that shall manifest itself not only in drawing the people into the church, but driving them forth from the church in the service and salvation of society. There is equal necessity of those who are commissioned to feed the flock of God to remember the Master's instruction to feed His sheep. Sheep feed low. The multitudes would have to have necks like giraffes to reach the wisps of hay which are held so high in the usual sermon. Let the ministry strive for the simplicity that there is in Christ and be willing to put the food on the ground. The flocks will come to the feeding. In a word, there is only one way of getting a crowd to church, whether it be the evening or the morning service, and that is given to us in Mark 2, where it is said: "When it was noised abroad that he was in the house, straightway there was gathered together a great multitude, so that there was no room, not so much as about the doors."

Rev. William A. Quayle, D. D.

Meridian St. Methodist Episcopal Church, Indianapolis, Ind.

IT has been and is the custom of this pastor to preach the Gospel on Sabbath evenings, without announcement of theme, as is done in the morning service.

Rev. C. L. Goodell, Ph. D.

Hanson Place Methodist Episcopal Church, Brooklyn.

I HAVE never had any trouble during my ministry in making the evening congregation larger than that of the morning. I have usually chosen practical themes, helpful in character-building; all showing the wisdom of the Christian's choice. I have found Christian biography a never-failing source of interest to young people, and have often preached series of sermons on God's heroes, ancient and modern. Such lives as those of Peabody, Dodge, Gordon, Gladstone, and a score of other names in the present century, stir young people like a bugle blast, and the Bible itself opens a picture gallery of characters unequalled. The evening service is a good place to discuss the burning social questions of the day and apply the principles of Christianity to political life. But it is safe to say, the more of

Christianity you present and the less of party politics, the more satisfactory will be the result.

Rev. George F. Pentecost, D. D.

First Presbyterian Church, Yonkers-on-Hudson, New York.

MY method is to make the Sunday evening service warm, earnest and downright evangelistic. There are no extra attractions, and no change in the order except that we use the Gospel Hymns, and have a little more singing and a little less stateliness than in the morning service. Last winter (beginning October) we went to the Music Hall and preached to men only, crowding the hall every Sunday night. This winter (beginning October) we resumed services in the church, with the result that our evening service is now quite as large, though composed of an entirely different company of people, as the morning service.

I know of no recipe for a successful Sunday evening service except that which is found in praying for souls, preaching for souls, and striving for souls. The service is not worth maintaining simply as a service. I think the general mistake is in making the service itself the end, rather than a means to the end — salvation.

Rev. W. J. Heath

Asbury First Methodist Episcopal Church, Springfield, Mass.

OUR practice is to have a chapel service Sunday evening. We open with an anthem from the choir, followed by Scripture reading and prayer. Then a hymn by the congregation, followed by sermon not exceeding twenty minutes in length. From this we easily change to an after-service of prayer and song. Immediate results are sought for, but the invitation for some expression is not made at every service, lest it become mechanical and devoid of force. We are favorably situated for such a service because our chapel is a good-sized church and a very pleasant room.

As to suggestions, it is difficult to make them, for so much depends upon locality and resources. In general I would say, put in the best music obtainable, vocal and instrumental, and have plenty of it. Have an after-meeting for prayer, but make all subordinate to the preaching of the Word. The man with a message is needed today as much as ever. If he has no message he ought to vacate. The substitution of testimonies for preaching is an evil that ought to be abated, but with the many things to divert attention the evening service must be made bright, brief and decisive. One church within my knowledge has changed its hour of service to 6 P. M., and the young people have their meeting at the close. So far the results have been satisfactory, and I am not sure but this offers a solution of a difficult problem.

Rev. E. W. Caswell, D. D.

Trinity Methodist Episcopal Church, Norwich, Conn.

I AIM to hold some kind of evangelistic meeting every Sunday evening, generally an altar-service at close of

sermon before the entire congregation, occasionally a tarry meeting after dismissal. The Epworth League responds nobly to our invitation to aid in making these altar-services a success. The Sunday-school superintendent and scholars are deeply interested in these special services, and many of the scholars have been converted. New seekers are at the altar nearly every Sunday evening.

In pastoral visiting I urge serious persons to promise to go to the altar on the coming Sunday evening. The result is, our membership keep open the door of expectation and are not surprised when sinners knock, as Rhoda was at Peter. Some of our methods are: short pulpit prayers, short introductions, Sunday evening sermons not more than thirty minutes long, giving ample time for after-meetings. The hymns aim at the altar-service. The sermon should be an enthusiastic presentation of some practical Gospel theme, as more evening services are dying of dignity, respectability, and formality than of sensationalism. The pulpit should be made an altar rather than a rostrum, and the preacher filled with pentecostal power, inspiring to passion for souls, because "like priest, like people."

Rev. C. A. Crane, D. D.

Saratoga St. Methodist Episcopal Church, East Boston.

WE are not perplexed by any Sunday evening problem at Saratoga St., for the house is full and conversions are taking place. The regular order of service obtains. The music is first-class, a large chorus choir, insuring the presence and interest of many young people. This feature of our service is under the direction of a thoroughly competent leader and a Christian gentleman, Prof. J. H. Ripley, late of Columbus Ave. Presbyterian Church. He is a Methodist. The people have the happy faculty of advertising their church by spreading abroad truthful reports of the good times we have at our meetings. A cheerful, cordial, triumphant spirit marks our congregations. It is contagious. A joyful company draws. More men than women attend the evening service. Frequently a half-dozen pews will be filled with children well behaved and attentive. The preacher, "knowing the terror of the law," tries to persuade men, and his efforts are not fruitless. He always presents everlasting life and warns of eternal death.

Rev. P. S. Henson, D. D.

First Baptist Church, Chicago.

THE only thing I am doing to secure an attendance at the Sunday evening service is, preaching the old-fashioned Gospel in the old-fashioned way, and this after all is the newest thing out. The brethren make a great mistake in supposing that it is necessary to abandon the Bible and go "bushwhacking" in order to draw a crowd. The Master said, "I, if I be lifted up, will draw." I have long been accustomed to preach for the edification of the saints in the morning, and to preach along evangelistic lines in the evening, commonly following up the preaching by an after-

meeting in the main auditorium. We have a printed program for the evening, so as to popularize the service and give the people something to carry away. I have found it helpful now and then to preach a series of sermons, the themes being printed beforehand and widely distributed — as on "First Things," "Last Things," "Typical Bible Characters," "Great Questions," and the like.

We have a different kind of congregation at night, but as a rule even larger than in the morning. In the morning we have a dress parade, at night a battle.

Rev. George D. Lindsay

Waterville (Me.) Methodist Episcopal Church.

LAST winter, acting upon the suggestion of a number of my official board, a young lady was employed to play the cornet. I have a godly man who gathered the singers together and formed a chorus choir. All sat on the platform of the vestry with the pastor. We had from fifteen to twenty minutes spent in a praise-service, and then gave the people most of the time, the pastor offering some remarks at the close and making an appeal to the unconverted to surrender to Christ. This plan greatly increased the attendance, but did not produce any definite spiritual results. After a time we discontinued these special features, without much impairment to the attendance. We are favored with large congregations most of the time, and when our people come in the spirit of prayer and are ready to work for God, our prayer-meetings are spirited and spiritual.

I believe in the occasional introduction of an evening sermon. Many persons attend the evening service who do not come in the morning, and such should hear the Gospel. Where there is a large force of earnest Christian workers anxious to aid in the services, the old New England prayer-meeting should have the right of way without much interruption.

Rev. Robert McIntyre, D. D.

St. James Methodist Episcopal Church, Chicago.

IN the matter of the evening service I have had no trouble at all, save in finding seats for the people. I have always had larger congregations in the evening than in the morning, as I make the latter service of a more popular nature. The preacher of this age in the city has a harder problem than his predecessors, as he has to draw two distinct congregations each Sunday. Thirty years ago folks generally went twice to church each Sabbath. This is the exception now, and to fill a church seating one thousand at both services the clergyman must draw two thousand different people to the meeting-house. In fifteen years' work I have often seen hundreds turned from the regular service at night for lack of room, but I cannot explain the fact. It is a matter of temperament and talent in the preacher mainly. He is not more spiritual, scholarly, or consecrated than others whose churches are half full, but has a certain abandon of comradery, warmth of heart and natural simplicity of style that suits the masses. Sermonettes and song services help us

very little. The people prefer preaching and plenty of it, hot and hearty, full of the old Gospel, with a handful of lyceum humor and pathos stirred in for spice. I rarely discuss political themes, and use only the regular Hymnal and order of service. I find courses of sermons on Home Life and on Creation acceptable, but complaint is quick and free if the evangelical element is lacking. Success at this work is no measure of a minister's holiness, zeal, or fellowship with the Spirit. A peculiar blend of qualities are born in the man. With this equipment his task is light; without it he can compass no victory in the Sunday evening service.

Rev. A. S. Gumbart, D. D.

Dudley St. Baptist Church, Roxbury, Boston.

I AM grateful to say that, by the help of God, I have never failed in securing a Sunday evening audience. I always preach to more people in the evening than in the morning. First and always I endeavor to preach the Gospel in a practical and interesting manner. I give to it an up-to-date flavor. My illustrations are drawn from things in which people have an interest. I keep in touch with the people. I know what they think and feel, what they hate and love. I know their ambitions, disappointments and trials. I know how they look upon Christ and the church and Christians. I give to my evening sermons a popular and an evangelistic flavor. I let the people know that I am on deck and ready for business. I love men; I love the Gospel; I love to preach. I would rather preach than eat, and I think the people know it. I give as much time and thought to my evening sermons as I do to any. I do my level best. I write all my sermons, but never read them or commit them to memory. I get as full as I can hold of the thought. I try to do the people good. They remember this and come again. I hate cant, and believe in a cheerful, intelligent, helpful, manly Gospel. The science and philosophy of today are made to pay tribute in furnishing a vocabulary that is not green with the mold of the Middle Ages. My first and last thought is to honor God; this gives me authority and confidence. I preach Christ. I advertise. Not the least help comes from the fact that my church officers stand by me. They let me alone and tell me that I am doing well. They are common-sense, level-headed, Christian men. They never "kick" and never do anything in the dark but to pray for the pastor. They never use "soft-soap" or "taffy," but have many ways of letting me know that they love me. This counts for much in the success of the church. God bless the ministers and revive the churches!

Rev. J. M. Durrell

Main Street Methodist Episcopal Church, Nashua, N. H.

THE order of meetings for the Main Street Church seems to be working well. In the morning, the preaching service commences at 10 45 and is followed by the Sunday-school at 12, making two and a quarter hours for those

who attend both. From 1 to 5.30 the time is open for rest. At 5.30 the Epworth League holds a devotional service, varying the exercises each evening; from seventy-five to two hundred young people attend, according to weather. Preaching at 6.30. Sometimes I lecture, or secure a person who has something to say and knows how to say it. A chorus choir of twenty-five adds much interest. Epworth Leaguers usually attend the auditorium service in the evening. It is my purpose to make the order of exercises evangelistic and popular, a platform service as distinguished from a pulpit address. When a topic of unusual interest is announced, the house is filled. The calculation is to close at the end of an hour. After the evening address, lecture, or sermon, as the case may be, an after-meeting is held in the vestry for half an hour; this is the time for gathering in the net and seeing how many fish have been caught. About one hundred stay to the evangelistic inquiry meeting. The altar-service is here conducted in the old-fashioned way. Quite a number stay to all the evening services. As many different adult people attend the evening meetings as find places in the morning service and the Sunday-school. Behind all these things, and leading up to them, is a large amount of pastoral work.

Rev. Frederick C. Rogers

Haverhill St. Methodist Episcopal Church, Lawrence, Mass.

FOR the colder half of the year, at First Church, we purpose a Sunday evening preaching service. Sometimes a religious lecture or an illustrated address will be given instead of a sermon. Two lectures illustrated by stereopticon views will be given during the winter. The evening sermon will almost invariably be addressed to the non-religious. Our Epworth League holds a service of prayer and testimony just before the evening general service, which is well attended and spirited, and from this all the young people go to hear the sermon. I opine that some of them would go home after the first meeting if a general prayer-meeting was to follow. With the return of April the prayer-meeting will be resumed and the brethren will have opportunities to exercise their gifts. I propose to do more preaching on Sunday evenings than I have done in the past. We have good audiences for the evening sermon.

Vigor is well; vigor unenlightened is ill. It is a bad affair when a man's nature is all impulse and no steering power. Strength without insight is a runaway locomotive without driver; and mischiefs beyond naming are done in society and to individuals by a zeal, even when it is for God, which is not according to knowledge. So let us remember that Christianity is not a religion of unenlightened emotion, and that the basis of all the earnestness which it kindles is laid in the apprehension of a truth. God's way of ruling men is to enlighten their understanding, that their understandings may touch their affections, and their affections move their wills, and their wills shape their conduct. "In your strength supply knowledge." — Dr. Alexander MacLaren.

The Upper Room

"As Ye Would"

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfort-
less,

When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.
—EDITH V. BRADY, in *London Chronicle*.

Praying in the Spirit

"SNOWDON," says Dr. Newman Hall, in his autobiography, "recalls one of the most interesting incidents of my ministry. I started one afternoon to sleep on the summit. When half-way up heavy rains fell, and I turned back; but when I reached the bottom, the sky cleared, and I resumed my climb. I slept on a plank in the then wretched little hut. During the night I was charmed by the hymns and anthems of companies of quarrymen who were giving up their rest to see the grand sunrise which their knowledge of local signs foretold. My 'landlord' roused me early, and I sat on the top of the cairn that I might enjoy the phenomenon undisturbed. No words can describe it—the reddening sky, the first level rays goldening a hundred peaks, the shadow of our mountain slowly creeping over Anglesey, and a score of lakes gleaming in the sunshine! But I was recognized, and entreated to descend from my pulpit and preach to about a hundred Welshmen and a dozen Englishmen. I replied that God was preaching to us, and we had better hear His voice. But I offered prayer and when I closed I noticed that several men were shedding tears. The miners, in groups, marched away, singing in their thrilling minor key. A year afterwards, when I was knapsacking near Snowdon, a man driving a cart containing cheeses and a live pig pulled up and asked if he might give me a lift. I felt a good opportunity for conversation. He had recognized me, and, speaking of that sunrise, said it resulted in the conversion of fifty people. I said that I had only offered prayer. He said, 'Yes, and as they only spoke Welsh they did not understand a word you said; but the effect was a revival in the village churches near.'"

The Urgent Need of Methodism

THE urgent need of Methodism today is not a million guineas, although I believe we shall get them; not a million

new converts, we are not ready for them; but that we ourselves, and especially our ministers and lay officers, shall give ourselves afresh and more absolutely than ever to the service of God. We must return to first principles; we must recall our original vocation, which is to spread Scriptural holiness throughout the world. I have had a growing conviction of this sort for the last ten years.
—Hugh Price Hughes.

The Expulsive Power of Good Affections

TRY, above all, "the expulsive power of good affections." Empty by filling; empty of what is mean and impure by filling with what is noble and lovely. When the Argonauts sailed past the treacherous rocks of the sirens they sailed in perfect safety, because Orpheus was one of them, and the song of Orpheus was sweeter, more delightful, more full of noble witchery than the sirens' vile, voluptuous strains. Let your souls be filled with the music of Him whom the early Christians delighted to represent as Orpheus charming the wild beasts of bad passions by his harp. Your souls are a picture-gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspiration of good and great men, the memories of golden deeds. —Canon Farrar.

The Blind Man's Lantern

OUT West a friend of mine was walking along one of the streets one dark night and saw approaching him a man with a lantern. As he came up close to him he noticed by the bright light that the man seemed as if he had no eyes. He went past, but the thought struck him: "Surely that man is blind." He turned around and said: "My friend, are you not blind?" "Yes." "Then what have you got that lantern for?" "I carry the lantern that people may not stumble over me, of course," said the blind man. Let us take a lesson from that blind man and hold up our light, burning with the clear radiance of heaven, that men may not stumble over us. —D. L. Moody.

Adorn the Doctrine

SOME time ago one of our commoners was made a peer, and all the papers laughed at him because he put his crest on his wheelbarrows. But in my opinion he was just the man to be made a peer. Put the stamp of your dignity on the meanest thing you have to do. That is the teaching of Christianity. One of our writers once said that art had done nothing until it had brought beauty into the cottages of the poor. True, that is the business of art, but Christianity found that out two thousand years ago in a still higher sphere, and it sought to create, not a few philosophers and poets and saints living apart from the rest of the world, but it came amongst the multitudes, the common daily world, and sought to put the beauty of heaven into the lowest call-

ing. "Adorn the doctrine of God your Saviour in all things." Just as you carry this out, and demonstrate in your life the grandeur of your faith, so will you recommend Christianity. People believe in what they see. Young men, live your religion. "Adorn the doctrine." —Rev. Dr. W. L. Watkinson (ex-president Wesleyan Conference).

To Reinforce Our Souls

NO one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without experiencing seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to reinforce our souls with the sacrament of the bread and wine. As one makes a journey to some country kirkyard where the dust of his departed is lying, and cleanses away the moss that has filled up the letters of his mother's name, so do we in the holy communion again assure ourselves of a love so amazing that it passes knowledge, but so utterly divine that it must be true. —Rev. John Watson ("Ian Maclaren").

Firing at One Spot

WE are told that he that ruleth his own spirit is "greater than he that taketh a city." But then we have "to take" our own insurgent souls sometimes before ruling them, and Professor Drummond tells us the strategic way to do this. He writes: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About night-fall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By-and-by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul; and if you never have any temptations, you will never have any practice. Do not quarrel with your temptations; set yourself resolutely to face them." —Exchange.

Stick to My Object

ROWLAND HILL once said: "They say I do not stick to my subject; but, thank God, I always stick to my object, which is the winning of your souls and bringing you to the cross of Jesus Christ." In the same spirit said Dr. N. J. Burton: "It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instruments of good to men, it would have been better, and I should have more to show for my labor under the sun." If there were more of objective preaching it would save a great waste of ammunition. —Advance.

STUDIES OF THE CHRISTIAN LIFE

I

PROF. BORDEN P. BOWNE, LL. D.

SOME facts of experience will best open this series of papers and will best indicate my purpose in writing.

Not long ago a most worthy minister of my acquaintance, one who had been preaching more than fifty years and who was a model of saintly living, came to another minister, also a friend of mine, to talk about the witness of the Spirit. And his trouble was that he could not feel sure that he had ever had this witness. The expectation awakened by the phrase had never been satisfied. And the good man's heart was disturbed, and he sought counsel of his brother.

My professional life has largely been spent in contact with thoughtful young men and women; and I have frequently observed an uneasy feeling on their part that the traditional phrases of religious speech do not set forth with unstrained naturalness and transparent sincerity the facts of their religious life. Often they have formed a conception of what the religious life should be by reflection on the customary and inherited phrases; and thus they have been led to entertain unwarranted expectations. Then the failure to realize them has led to an uncomfortable sense of artificiality and unreality in all religious experience.

Some years ago one of our best and wisest men told me that he had felt the dangers in this direction so keenly that, when his children were growing toward the point where the conscious religious life should begin, he had had himself appointed class-leader to his own family, in order to preserve them from the confusion and danger of popular religious speech until they should have acquired sufficient mental and spiritual maturity to grasp the truth for themselves.

In addition, I may say that I have been listening intelligently to preaching for over thirty years. Of course I have heard a great many good sermons, but in all that time I have heard very few sermons on conversion and the beginnings of the religious life, whether in our own church or in others, which were not both confused and confusing. Theological expositions have been plentiful enough; vague verbal exhortations have abounded; but there has been a grievous lack of clear statement of what the seeking soul is to expect or of what is expected from it.

Such facts suggest, what every thoughtful and observant person must recognize, that there is need of revising popular religious phraseology and also of clarifying popular conceptions concerning the religious life itself, and especially concerning its beginnings in conversion. These papers are intended as a contribution to this desirable end.

Before entering upon the more systematic discussion, it may be well to indicate

TWO LEADING SOURCES OF CONFUSION,

which will be recognized at once and will also bring out more clearly the nature of the difficulty. The first is the confounding of the language of theology with the language of experience. A great many things may be theologically true which are not elements of consciousness. We may express and explain the experience in terms of theological doctrine, and in so doing we may have the truth; nevertheless the doctrine is not a fact of consciousness, but a theory about the fact.

When some brother of picturesque habit of speech says in the social meeting, "The devil told me not to come here tonight," we are not to think that he has had an internal in-

terview. The fact of experience is that he was disinclined to come; and this disinclination he attributes to the devil. But however correct this may be as a theory of the hidden source of the temptation, it would be highly infelicitous to suppose that anything of the sort occurred within the consciousness of the individual himself. The experience as he states it is not the experience as lying within the range of consciousness, but rather the experience as theologized or, more properly, diabolized by this infernal reference.

Now there is a vast amount of religious language of this sort. It is not the language of experience, but of theological theory. A great many things are said about the work of the Lord in the soul, the operations of the Spirit, His presence with us; and all this may be true theologically, but it is not true psychologically. Moreover, a person who holds the theology in question may very naturally use it for expressing his experience, yet even that does not make it a fact of experience. It is an object of belief, not a fact of consciousness; an accepted doctrine, not a conscious datum. Nevertheless, this language of theory is put forward as the language of experience, and then confusion arises. By consequence a great many try to experience theology instead of experiencing religion.

Two classes of persons escape this confusion. The first class consists of those persons, unskilled in reflection, whose language has only an accidental connection with their ideas. They hear and inherit phrases, and they have a measure of religious life. They also use the phrases upon occasion, but no one could ever discover from a reflection on the phrases and the ordinary secular use of language what the corresponding experience might be. One must gather this from an acquaintance with the subject matter and with the peculiar forms of speech in this field. Here again we find illustration in the brother who says the devil tells him to do this or that. No exegesis of the utterance according to the recognized usage of secular speech would ever reveal that this means only that the person feels an inclination to some evil deed, and ascribes it to the devil as its source. Persons in this stage of development are not harmed by speech which would be misleading to one who sought to understand it in the ordinary way. They do not get any ideas from language, but they express the ideas they have in the phrases which have become conventional upon the subject.

The second class of persons who suffer no harm from such language consists of those who have learned to take the language, not for what it seems to say, but for what they know it means. They understand the picturesque phrase, or discount the extravagant metaphor, or penetrate to the meaning behind some grotesque or distasteful image, and thus escape the illusion which might otherwise arise.

But there is a third class less fortunate. This consists of persons who have attained to some measure of reflective consciousness, but who have not learned to distinguish the language of theology from the language of experience. By consequence they seek to tell what the religious fact should be by reflecting on the language they hear used to describe it. Only such or such an experience would come up to the demands of the language; and then they seek to have the experience. But somehow or other the appropriate experience does not come; and then comes either an attempt to believe the actual experience is the one desired, or else a suspicion that the whole matter is fictitious. Not a few good Christians have lived on uneasy terms with their religious experience on this account. They have taken the language of theology for the language of consciousness, and thus have been led to form unwarranted expectations. My friend who was

troubled about the witness of the Spirit had the root of his difficulty right here. The phrase had led him to expect some sort of celestial manifestation, a testimony from without, and standing so clearly apart from the ordinary laws of mental movement as to be undeniably produced by the manifest God. In lack of any such experience, he doubted whether he had had the witness of the Spirit. This class comprises the great mass of thoughtful young persons in the churches. And for this class the religious teacher needs to bear in mind the distinction between theology and consciousness, in order to escape misleading and dangerous confusion.

The second great source of our confusion is the mistaking of the hard and fast lines and antitheses of theological ethics for concrete facts among living men. Ethics in general tends to fall into this error. We speak of the moral agent and of responsibility, and have fairly clear ideas as to our meaning, so long as we remain in the field of abstraction. But the matter becomes indefinitely more complex when we look at actual human beings. Then we find that we have to deal, not with hypothetical and abstract moral agents, but with beings in an order of development where the intellectual insight, the volitional energy and self-control and the moral sensibility have to be developed, and where the development is never complete. This complicates the matter indefinitely; and while our abstract ideas are still true as abstractions, we see that they have to be greatly modified in application.

The fact appears even more prominently in theology. We form such antithetical classes as saints and sinners, the saved and the unsaved; and we fancy that living human beings admit of being classified in this hard-and-fast way. Of course these abstractions are necessary in theoretical discussion, and the opposed classes are mutually exclusive and contradictory; nevertheless, concrete men, women and children cannot be divided off so easily. This is a world of growth from irresponsible ignorance and weakness toward responsible power and insight; it is a world of development from sub-moral and sub-rational beginnings toward moral and rational endings. And in such a world we must view great masses of men as neither saved nor lost, but as developing towards these conditions. They are neither good nor bad, in a strictly moral sense, but are becoming good or bad. An academic ethics and an artificial theology find no place for them, yet they form the bulk of the human race. And we shall never reach any theory which will satisfy the developed moral judgment of men until this fact has been recognized. The human world is less a world in which moral classes exist than one in which moral classes are forming.

But this is generally overlooked, and we divide men into antithetical classes, as the saved and the unsaved. And after we have adopted this division it becomes an important matter to find the standard of distinction. If one is not saved it is a matter of serious concern to know the ground of the exclusion, particularly as the classification by no means always runs parallel with our unsophisticated moral judgments. In response to this need theologians have given a great variety of answers. Many have found the test of being saved in the due performance of some rite, or pronouncement of some formula; but this removes the matter from the moral and rational field altogether. The churches which insist on personal piety tend to fix attention on conversion, or a change of heart, or the new birth, as the distinctive mark of the saved; and, because of the failure to grasp the fact of development, this is commonly supposed to have a definite date in time. And in order that there be no mistake about a matter so important, these churches have sought for unmistakable signs

of grace which should leave no question. This has led to certain conceptions of these things to which experience must conform, on pain of being distrusted, if not rejected, as spurious; and this in turn has led to an indefinite amount of distortion of experience in order to bring it up to the assumed standard.

With this hint at the sources of confusion on popular religious thought and speech, we pass to consider the

ORIGIN OF SOME OF OUR TRADITIONAL NOTIONS.

In the imperfect conditions of undeveloped men, every good thing has its attendant evil, or at least a tendency to develop into mistaken forms. A very general tendency, even in the Christian religion, has been to develop into mechanical externalism in which the spirit is missed altogether. Ancient pharisaism is a monumental example. The same thing is seen in the mediæval church; and modern church history is not lacking in illustration. There is a tendency to substitute a mechanical performance of mechanical rites for the love and loyalty of the heart. Hence religious reformers have commonly had to protest against this tendency and to recall men to the worship of the spirit. The Lord looketh at the heart. They that worship God must worship Him in spirit and in truth. The prophets of the Old Testament had for one of their chief burdens the worthlessness of rites and ceremonies and the necessity of the pure heart, if we would secure the Divine favor. God who looketh at the heart can never compound for spiritual obedience by accepting anything less. And this has been the tone of all succeeding reformers and reformatory movements. Away with all salvation by machinery, by hearsay, by proxy; and let the soul come face to face with God in repentance and humility and faith. Only thus can it hope to obtain the remission of sins.

This view certainly represents the ideal of spiritual religion, and religious development must certainly be looked upon as imperfect, even formally, until this stage has been reached. And if we were dealing with human beings ready made and finished from the start, we might conceive that this is the only conception to be allowed. But the matter is complicated by the fact and form of human development. This spiritual attitude may be demanded of those who have developed far enough to understand it, but what of those who have not? Are they saved or unsaved?

This question has been the source of some extraordinary notions in theology. The question itself arose from a failure to observe that development is the law of human life; and the notions held rested upon factitious ethical difficulties based upon considering the problem in an abstract forensic way, instead of a concrete and truly ethical manner. Some theologians of rigor and vigor taught the damnation of infants, but humanity generally protested at this ultra rigor. But how to save them was a problem which received no single solution. The great body of Christians turned baptism into a regenerating rite which insured the safety of its subjects. One cannot make much out of this on ethical and rational grounds; but it is interesting as showing the well-nigh universal conviction of the Christian world that some way must be found of saving the children. Those who did not accept this device found or invented others; and the same fact was true of these—they testified to a good disposition and to the recognition of a moral necessity, but it was exceedingly hard to adjust them to any ethical and rational scheme.

In general, here was a problem which the religious reformer did not always sufficiently consider. In assuming responsibility for the immature, the church had made some pro-

vision for comprehending the race as a whole in the scheme of salvation; but in so doing it had also exposed itself to a variety of dangers. The church easily came to be looked upon as having complete power of attorney in the case, so that the individual need not appear at all. This readily passed into a mechanical conception of religion and a magical conception of salvation in which all spirituality disappeared. The individual had nothing to do but to make arrangements with the church, and the church would do the rest.

Against such a conception the religious reformer rightly revolted. What does baptism amount to without the spirit? What does anything in religion amount to without the pure heart? And this cannot be secured by proxy or machinery of any kind. Away then, once more, with all such matters, for salvation is a strictly individual thing. State churches were abominations, as their fruits clearly showed. The truly spiritual were to come out from among them and be separate, and thus build up a peculiar people zealous of good works.

All of this was well meant, and all of this had its historical reasons, if not its justification. But none the less was it one-sided. Of course we must reject the mechanism of rite and ceremony as anything in which to trust, or which can dispense with the devotion of the heart; but we can do this and still recognize that this mechanism may be a valuable instrument in forming the thought and training the feeling of developing men. Of course we must reject the notion that the church can forgive sins; but still we may believe that it can declare the forgiveness of sins which of itself it cannot confer. We must remember that the mass of human beings must live by hearsay, in religion as well as in most other matters; and thus the authoritative teaching of the church acquires profound significance for the religious life of the individual. The religious reformer was right, but the churchman was right too. The reformer emphasized individualism; and the churchman emphasized solidarity. The reformer rightly held that the individual must for himself recognize and accept the Divine will, and that all below this was vain if this result was not reached; but the churchman rightly held that the preparatory steps, while making nothing perfect, still had their religious significance in the development of the individual. Both views are needed for the full expression of the truth; and if the historic circumstances of the time had permitted the reforms to go on within the church, the result would have been better for all concerned. And this is true alike for the great Protestant Reformation and for minor reformations before and since. That both views are needed especially appears from the struggles of the extreme individualists in fixing the beginning of responsibility. One considerable body which would hear of nothing but conscious choice and self-initiative in religion, officially fixed the tender age of eight years as the date when adult life begins.

But in their determination to have a holy church our Nonconformist ancestors decided to have only the best; and this made it necessary to draw a sharp line between the church and the world. It was heresy to find this in baptism or any such thing. They knew only too well that baptized persons could hold full membership in the synagogue of Satan. And as spirituality was their aim, they naturally fixed their attention on the religious life, and more especially on its assumed beginning in conversion. And in order that there might be no mistake about the matter, a deal of attention was directed to the signs of grace whereby a sheep might infallibly be known and separated from common goats. This led in New England, under Edwards' influence, to much fictitious

psychology and ethics, and to a general browbeating of human nature. Our Methodist ancestors tended to test conversion by its emotional attendants. Other things being equal, these will vary with the measure of the break between the new life and the old. An outbreathing sinner who has been living in violation of all the laws of God and man could not begin the new life without a break with about all there was in his old life. In such a case the fountains of the great deep would be broken up within him, and there would be an intensity of feeling and a manifest new departure which would be lacking, or less obvious, in the case of a better man. And as Methodism in its original work dealt largely with persons of this class, conversions were largely of this type, and they came to be the standard to which conversions should conform. Such conversions were said to be clear, or powerful; while others less marked, though admitted, were still open to the suspicion of being less thorough. Every one familiar with Methodist revival services knows how much of this thing there has been among us.

Thus we have seen the origin and justification of the ideal of the individualistic churches in regard to personal religion; and we have also seen how much confusion and uncertainty exist in popular thought respecting the matter. And the only way out of this confusion seems to be to get back to our fundamental religious conceptions, and from them seek to find our way to some clearer views of the religious life. This we shall try to do in another paper.

Boston University.

PERSONAL HOLINESS

THERE is no other kind of holiness. There may be a holy club, or a holy church, but these can be only as the individual members are holy. When they have pure hearts, then the association is pure, and its influence becomes wholly beneficent.

Holiness is truly the heritage of God's children—not of a few of them, but all; not at death, but in life; not in the future, but now. God is holy. Jesus Christ made a perfect atonement for the sins of the world. The Holy Ghost, the sanctifier, is omnipotent, and His work is complete. God's church is to be a holy church, and His people are "called saints." The whole plan and purpose of God is to make men holy, and fit them for the holiness of heaven.

This question should not be shrouded in mystery, or embarrassed by definitions, or hindered by differences or divisions. The duty is unquestioned and universal, and the path is plain and ever open. All should walk in it, without hesitation and without fear. It is the path to heaven, and all must take it.

Why should any one be timid about holiness, or hesitate to seek it? Is there anything alarming about pure thoughts and clean lips and correct living? Well, all these come from a pure heart. If the stream is to be pure, the fountain must be pure. If we are to be Godlike, Christlike, we must have clean hearts, that our lives may be clean. These are the things every true Christian desires.

Holiness is not something apart from religion—something added to it, different in nature or time; it is religion itself, true religion, pure religion, the fullness of religion. It is not the heritage of the few, but the privilege of all. All God's people should now be a holy people, and His Spirit and grace are sufficient to make them such.—*Pittsburg Christian Advocate.*

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that. — *J. R. Lowell.*

THE FAMILY

ENCOMPASSED

Psalm 125: 2.

LOUISA B. ELA.

On Thy hand of power I lie,
Circled by infinity.
Why should fears my spirit chill?
Vain each threatening of ill.
Strengthless, yet how strong am I.
On Thy hand of power I lie.

On Thy heart of love I lean;
What shall separate between?
Height nor depth of mortal woe,
Life nor death's resistless flow;
Naught that shall be, or hath been.
On Thy heart of love I lean.

On Thy word of truth I rest;
Truth from endless ages blest.
Heaven and earth in dread shall flee,
Time shall cease eternally.
Refuge sure and guidance blest—
On Thy word of truth I rest.

Truth and power and love divine
Compassing this life of mine!
Soul, arise, behold thy crown,
Cast each weary burden down;
Pledged for this glad soul of mine,
Truth and love and power divine.

Hudson, Mass.

Thoughts for the Thoughtful

We mar our work for God by noise and bustle;
Can we not do our part, and not be heard?
Why should we care that men should see us
With our tools, and praise the skill with
which we use them?
And oftentimes we chafe and think it hard
That we should lay our "great" and "costly"
stones
For other men to build on and get praised,
While our names are forgotten or passed over.

— Selected.

The blessing is that it is through tribulation. The tribulation is left behind, as are the acids the cloth passes through, or the fires that made the iron malleable, or the threshing instrument that purified the grain. All these are but for a time. They are passed through, but the results and blessings are eternal. — *Pe-loubet*.

It is when you look from the bottom of a well that you desecrate the stars in daylight; on the surface, with the glare all around, although they are there, you cannot discern them. It is thus that Faith's eye cannot pierce the heavens so well from the bright surface of prosperity as from the low, low place of some great sorrow. — *Arnol*.

Richard Cecil and his little daughter sat together, the father meditating, and the child playing with a new string of beads. "My daughter," said he, "throw your beads into the fire." The astonished child looked into his face to see that he was in earnest, then turned and threw them into the hottest blaze. With tears she threw herself upon her father's bosom. "You have done well, my child," said the father; "I wished to see whether you had faith in me. I will bring you a far prettier string." — *Stuart Mitchell*.

The deciduous trees are inconstant friends that fall us when adverse winds do blow; but the pine and all its tribe look winter cheerily in the face, tossing the snow, masquerading in his arctic livery, in fact holding high carnival from fall to spring. The Norseman of the

woods, lofty and aspiring, tree without bluster or noise, that sifts the howling storm into a fine spray of sound; symmetrical tree, tapering, columnar, shaped as in a lathe, the preordained mast of ships, the mother of colossal timbers; centralized, towering, patriarchal, coming down from the foreworld, counting centuries in thy rings and outlasting empires in thy decay. — *Burroughs*.

There can be no real empire of divine peace unless this deepest region is reached. There must be no nook or corner or crevice of man's life left unexplored, unsubdued, unreconciled; no lurking place of rebellion; no fountain of discord; no

"little rift within the lute,
That slowly widening makes the music mute."

The kingdom must go in to the centre and down to the bottom of personality, and work from within outward—from below upward. This was the program of Christ; and to carry it out He directed His journey to the inner life of man. — *HENRY VAN DYKE, D. D., in "The Message of Christ to Manhood."*

Any race-horse will start at full speed; but how few have staying power! The tyro in cycling will go at full pelt; but only the experienced rider can walk or stand. To pursue the common track of daily duty, not faltering or growing weary; to do so when novelty has worn off, when the elasticity of youth has vanished, when the applause of the crowd has become dim and faint—this is the greatest achievement of the Christian life. For this earthly and human strength will not avail. But God is all-sufficient. Never faint or weary Himself, He is able to infuse such resistless energy into the soul that waits on Him that if it mounts, it shall be on eagle-wing; if it runs, it will not weary; if it walks, it will not faint. — *Rev. F. B. Meyer*.

Does your spirit faint? The Divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, sometimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision, and the thirstiest wilderness will become an Elim, with palm trees and wells of water. — *Andrew Geikie*.

Working among the poor of London, an English author searched out the life-career of an apple woman. Her history makes the story of kings and queens contemptible. Events had appointed her to poverty, hunger, cold, and two rooms in a tenement. But there were three orphan boys sleeping in an ash-box whose lot was harder. She dedicated her heart and life to the little waifs. During two and forty years she mothered and reared some twenty orphans—gave them home and bed and food; taught them all she knew; helped some to obtain a scant knowledge of the trades; helped others off to Canada and America. The author says she had misshapen features, but that an exquisite smile was on the dead face. It must have been so. She "had a beautiful soul," as Emerson said of Longfellow. Poverty disfigured the apple woman's garret, and want made it

wretched; nevertheless, God's most beautiful angels hovered over it. Her life was a blossom event in London's history. Social reform has felt her influence. Like a broken vase the perfume of her being will sweeten literature and society a thousand years after we are gone. — *NEWELL DWIGHT HILLIS, D. D., in "The Investment of Influence."*

The potter stands beside his shaping-wheel,
Red earth in hand.
Within his thought there lies the finished scheme
Of that he would produce—a wondrous theme.
For strength and beauty planned,
To bear at last the impress of his seal.

The patient smile of hope upon his face,
Absorbed he stands.
The wheel revolves, he molds with perfect skill,
With dearest touch and firm, the clay so still
And soft below his hands.
Oh, marvel! from poor earth so fair a grace!

My God, the Potter Thou, and I the clay!
Work Thou Thy will.
Beneath Thy hand I would submissive lie;
As turns the wheel of life shape me thereby—
Thy fair design fulfill!
Master adorable, have Thou Thy way!

— F. N., in *The Christian*.

The true way to conquer temptations is not to fight them in detail, but to go up into a loftier region where they cease to be temptations. How is it that grown men do not like the sweetmeats that used to tempt them when they were children? They have outgrown them. Then outgrow the temptations of the world! How is it that there are no mosquitoes nor malaria on the mountain-tops? They cannot rise above the level of the swamps by the river. Go up to the mountain-top, and neither malaria nor mosquitoes will follow you—which being interpreted is, live near Jesus Christ and keep your hearts and minds occupied with Him, and you will dwell in a region high above the temptations which buzz and sting, which infest and slay, on the lower levels. — *Alexander MacLaren, D. D.*

THE COUNTESS SCHIMMELMANN

LOUISA A'HMUTY NASH.

THE Countess Schimmelmänn, of Copenhagen, who lately reached this country in her yacht on a mission-visit to her own compatriots, has had a very remarkable history. Like Moses of old, and many another called to a great work, she has been in her "wilderness," where she was shaped and fitted for what God would have her do.

Brought up in close contact with the Danish Court, an heiress to large estates, she was in her youth, while longing for something higher, engrossed with the etiquette of fashionable life. Strangely enough, it was a passage in a novel that awakened her out of the formalism of her religion. "The love of Christ is the strongest feeling that can move the heart of a human being," were the words that startled her out of her formalism, and away from the court frivolities.

If Christ's love for her was so great, what could she do for Him? was the new and absorbing question. That summer she spent on the island of Rugen, and it brought the answer for which she waited. She found the fisher-folk there sunk in ignorance and vice, and she was determined to rescue them for the sake of Christ's love. To do this, she lived at a little fisherman's tavern in their

midst, and used every effort to win their hearts.

Now came the "wilderness" time. Her relatives persecuted her by every means that ingenuity could devise. They even went so far as to incarcerate her for insanity, sequestering her property. In the midst of her misery, a dream, which she believed was God-sent, came to her comfort. It fixed her most solemn purpose, that "for every tear her persecutors caused her to shed, she would win a soul for Christ." Liberated from their hands, this purpose has been worked out. Her gifts of persuasive eloquence have been employed, and this in a country where women are bidden to keep silence.

In the large cities of North Germany the Socialists welcomed her to their audience halls, and many a one has she been the means of reclaiming for God. In these cities the needs of the street lads arrested the Countess' attention, and to remove them from bad associates was the object of her first mission yacht. One of these yachts — the smallest, and wholly devoted to God's service — was wrecked. "It was a hard blow," she said next day in talking to some skeptics, "but God can raise it again!" The skeptics laughed; so she added: "Well, I have a God who is Almighty. If He will it, He will have it up from the bottom of the sea; if He does not, I don't want it!" Within a week the little vessel was up and about its business again!

Countess Schimmelmarm lived down the persecutions of former years. The Princess of Wales and other members of the Danish royal family are now among her staunchest friends and supporters. Like George Müller, she never asks help for her undertakings except of the Lord, and like him she finds their needs are supplied by the Lord's people as they arise.

Nashville, Oregon.

FROM A NEW STANDPOINT Part II

MRS. C. F. WILDER.

THE heavens are near alike to all. The woman in the home who wants goodness and beauty and culture and character to come into her home, has nothing to do but live goodness and beauty, and if she always prefers goodness and beauty above anything lower, then culture and character are sure to come. There may not be the leisure to go out into the world and perform marvelous works of self-denial or helpfulness, but not a day passes but the opportunities come to practice these virtues in the home. It might be more to our taste to see our name in the morning paper and to feel that we had performed the work of a major-general instead of simply standing guard on the picket-line as a private, but if we have done our best on the picket-line, an angel could do no more.

The great trouble in life with too many is that it is not the next duty which we want to take up, but a seeming duty farther away.

Two friends have made a confidante of me within the past few weeks. One is a young house-mother with two children,

who believes that she is called to "a greater work than just to do the drudgery of the house and care for two little children." The other is a woman who was truly called to go out into the world as one of its great helpers.

The first says: "I have been praised so many times for my papers in the club, I know that if I only had the leisure I could make a name for myself with my pen."

"Have you experiences or wit or knowledge to give the world which no one else has?" I wanted to ask, but did not dare, as I looked about her disorderly room and noticed her two neglected children.

"Just think," she continued, "I used to get forty dollars a month at teaching, and now I am not earning a cent and have to do this horrid housework."

"But you have your darling children. No mortal can measure a mother's worth every day she is training souls for their work in this world and their abiding place in the next," I replied. But seeing I made no impression, and being really anxious to help this young mother to appreciate her position, I added, as my mind quickly ran over the miserable lines of some famous authors: "I'd rather have been Susanna Wesley than the most famous woman-writer who ever lived."

"But I have no time to do anything for myself or the children, either," she replied, disconsolately.

"You know that Mrs. K. is authority on Shakespeare?" I said, interrogatively.

My friend nodded.

"She learned all of the histories and three of the tragedies while washing dishes or molding bread," I replied. "Beside Shakespeare she has read the Bible through, mostly aloud to her children, in the past three years and taught the children several of the world's finest poems while sitting at her sewing with the children playing around her."

The other friend who made a confidante of me has always stood high in the social world, and only because her husband thought it duty did she at last consent to take up the work offered to her hands. I knew she had laid the work down, and I asked why.

"Because I was beginning to love it more than my duty to my home and children," she answered, not sparing herself. "There is something exciting in public life. I felt as I suppose a race-horse feels when it hears the cheers of the crowd as it nears the goal. I became ambitious and eager to win in the race. I saw other women eager to win, and they took dishonorable methods to do it. I was afraid I should do the same. Then I saw that I was giving the best of my strength and my life to the great world while all I had to offer my husband and children was the drags. I had three servants in the home and a nurse-girl, but when Dorothy came I had time to think. I saw my children were hungry for their mother. I saw that my husband was glad to have me at home even though in a sick-room. Dorothy has brought me to my senses. Henceforth I fill my place where the next duty calls. I look upon a house-mother's duties

from a new standpoint, and all the world could not persuade me that there is any grander or nobler work on earth than the work given into my hands as a wife and mother. Give me my husband and my six children, and I'll not envy a queen. 'My queendom is to be a simple wife. And when my Caius sits at home with me, I am enthroned enough.'"

Manhattan, Kansas.

AFTER THE WAR

It was the blazing of the world:
The sea and shore smoked all on fire,
As it had been the torch of the Last Day,
The tropic sun burned high, and higher.

Stifling in Santiago's trench,
Bathed in his young heart's blood, he lay;
Starving, he fought, and all neglected, fell.
God! God! What mercy trod his way?

It is the freezing of the world:
The shore and ice-blue sea are stark.
The hurricane, bespent with drowning men,
Knocks at my window in the dark.

He lies beneath the towering snow
(Who perished of the sun) today.
I would have poured my soul on his least pang.
What mercy, mercy comes my way?

Men call the God of Battles when
They dash them forth to hurt and slay;
They read Him by their red and ragged hearts.
No God — no Godhead lives that way.

Rise, tearless women, desolate,
Who kneel by graves when days are dim!
Call back to earth the Christ, the Prince of Peace,
For mercy, mercy lives in Him.

— ELIZABETH STUART PHELPS, in *Churchman*.

AN UNLOADED SHELL FROM THE "VIZCAYA"

IT stands there upon my study table, sent me by a friend whose son is an officer off Puerto Rico. Grim and silent, its chilled steel point is keen as the tip of a rapier. I have turned it over and looked at its whole make-up, and I see that it is intended for a Hotchkiss gun and was made in Paris. To tell the truth, it is an ugly looking affair in spite of its trim shape and perfect workmanship. I know that under this jacket of bright metal once lay, if it lie not now, a charge of the deadliest explosive known, and that wherever it might strike it meant wide ruin.

As it has stood there close to my Bible and Concordance, it has preached to me a sermon. I have so few opportunities to hear other people's sermons that dumb things sometimes instruct me with their homilies. And this unloaded shell from the wreck of the "Vizcaya" is as orthodox a preacher as I know. Before my mind's eye there rises a picture of New York, as one saw it not many months since. Off there at her assigned anchorage was Spain's mightiest battleship, armor clad and deeply loaded with munitions of war. She was a splendid creation of genius, bulky as a leviathan but agile as a fawn. The merchant princes of the city did not disdain to walk down Broadway to the Battery before going home from their offices, to look up at her great guns and wonder what would happen should she once turn loose her whole equipment. How helpless the vast city appeared before her impudent muzzles! One shell from her turrets would unroof these palaces of marble and granite, and would drop down in yonder City Hall Park to explode like the bursting of a new Vesuvius. Turn upon her all the smooth bores of the white-washed forts about the Bay, and she would shake them off as some great pachyderm might shake off gnats or mosquitoes.

It was not a pleasant task to figure up how

much damage the "Vizcaya" might do in two or three hours. There was no use in taking a larger problem into consideration, for there wouldn't be anything left at the end of the shorter term. This city with its millions of inhabitants seemed like an ant-hill before a behemoth when the "Vizcaya" lay off the docks showing all her teeth.

But now here is one of her shells! I take it up and draw the steel bullet from the enclosing brass; and I turn the cartridge upside down. It is "as empty as a cuckoo's nest in March." I rap on it with my pencil and find it to be "a sounding brass and tinkling cymbal," only this and nothing more. I examine the big end, and find that to make things doubly sure, even the percussion cap has been exploded. I take the plug out of the pointed steel shell; and, lo! there is not a trace of the fulminating charge left. It is as innocent and harmless as a pointed lath in a school-boy's hand. And this is all that is left of the great "Vizcaya," before which a city of millions so lately stood in awe.

What has happened? Nothing, except that a stronger than the "Vizcaya" met her in the offing one day and sent her to the bottom of the deep, deep sea. And then the sailors explored her for souvenirs. And the mighty weapons of war have now become ornaments for our libraries and parlors, and that which might have made havoc in a city makes sport in a nursery.

Then I felt to thinking of that black battleship men call Death. Not only the ancient world shook, but the modern world shakes with dread at Death's approach. I have bent over the worm-eaten mummy cases in which Egypt laid away her princes, and I have seen upon their pictured sarcophagi the prayer of a monarch to avert the horror of the end. I open the great tragedies of the famous Greek poets, and from out the dark clouds which cast their shadows above happy homes, I see the face of the dread spectre. I turn to the verses of Horace, and upon the very title-page the form of "Pallida Mors" is seen. I ask our modern philosophers what refuge they offer to the soul, and they are dumb. All races, all ages, have seen the approach of the Vizcaya, Death, with the same hopeless, helpless horror; but when I turn to the blessed words of St. Paul I read: "O Death, where is thy sting? O Grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The hand that was nailed to the cross has unloaded the shell. Possibly there is not a pastor who will read this but knows some now living disciple who lies waiting Death, not in terror, but with a smile. What is the secret of his calm? "Death is swallowed up in victory." Death hath been led captive, and his shells all unladen.

The visitor to the Hall of Inscriptions in the Vatican is not likely to forget the impression made upon him by a study of its mortuary lines. Upon the one side are ranged upward of 1,500 epitaphs from tombs of pagan Rome; upon the other, as many farewells of surviving Christians to their departed friends. This great collection has been made from the tombs with which the ancient city was literally surrounded. The slabs or bits of marble which contained these recovered epitaphs are let into the plaster of the wall and thus presented to the eye of the passer-by. Upon the pagan side all is "the valley of the shadow," the voice of weeping, the language of despair. Upon the Christian side all is bright with hope and fervent with a love that survives the enforced parting. In the nearly two thousand epitaphs of pagan Rome there is not one word of peace; in the Christian epitaphs not one word of despair. There is the frowning Vizcaya, Death; here, the unloaded shell.

How sweet to every pastor is the memory

of dying saints. The aged believer, with a long life of faithful service behind him, and the little child, with a joyful hope of a loved Saviour awaiting him; for these that grim spectre that once terrorized the world has no disquietude. Death is not with Christ's disciple "to meet one's doom," or "to bear one's fate;" but it is "going home." It is to "finish one's course with joy." It is to come near to that crown of righteousness which is laid up for them that love His appearing. The one horror which of old held both Greek and barbarian, both wise and unlearned, all their lifetime subject unto bondage, has been banished by the cross of Jesus Christ. For those beneath its benediction

"There is no death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

And so, grateful for the sermon which my unloaded shell from the sunken battleship has preached, I set it above the case in my library where my Bibles are kept, that it may ever remind me of One who is the Resurrection and the Life, in whom if a man believe "he shall never die."—H. D. JENKINS, D. D., in *N. Y. Evangelist*.

THE LITTLE BOY THAT DIED

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack and the clock's dull tick
Are the only sounds I hear.
And over my soul in its solitude
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son—
She kissed me and then she sighed,
And her head fell on my neck and she wept
For the little boy that died.

And when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay—
"O Death, thou lovest the beautiful!"
In the woe of my spirit I cried,
For sparkled the eyes and the forehead was fair
Of the little boy that died!

Again I will go to my father's house—
Go home to the dear ones all—
And sadly I'll open the garden gate,
And sadly the door of the hall.
I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me and sigh and weep again
For the little boy that died.

I shall see his little sister again,
With her playmates about the door,
And I'll watch the children in their sports
As I never did before,
And if in the group I see a child
That's dimpled and laughing-eyed,
I'll look to see if it may not be
The little boy that died.

We shall all go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,
And our love no broken ties.
We shall roam on the banks of the river of peace
And bathe in its blissful tide,
And one of the joys of our heaven shall be
The little boy that died.

And, therefore, when I am sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's dull tick
Are the only sounds I hear,
Oh, sweet o'er my soul in its solitude
Are the feelings of sadness that glide,
Though my heart and my eyes are full when I think
Of the little boy that died.

—Selected.

BURDEN BRINGERS

ALL cheery, hopeful, encouraging people help others in the bearing of their burdens. But there is a very doleful class of people who are real burden-bringers. They are more dreary than the darkest and shortest of winter days. They are the people that remember all the troubles that ever happened to them, and have told of them so often that they have unconsciously doubled them, and who tell their own troubles as though they were sure omens of general disaster. Your daughter is going away to school, and they call to tell you of their niece or second cousin who in a similar manner left home and returned broken in health and soon after died. Your husband is on the ocean, and they come in evenings to tell you how many friends they have lost by shipwreck. You are building a new house, and they frequently enumerate to you a long list of people who died just as they got settled in a new home. They have kind intentions, but their woeful reminiscences sometimes seem like ingenious deviltry.—*Northern Christian Advocate*.

ABOUT WOMEN

—Mrs. Mary Mapes Dodge, editor of *St. Nicholas*, has sailed for Europe, intending to spend some months in Italy and Egypt, for the recovery of her health.

—Mrs. Ednah D. Caeney, Dr. Zakrzewska and Miss Christofferson have been made honorary members of the Alumnae Association of the Nurses of the New England Hospital Training School.

—Lady Henry Somerset has modeled a statuette of Miss Willard; it is about eighteen inches high, and represents Miss Willard in the attitude so characteristic of her as she used to stand on the platform. Lady Henry has fully reproduced her fine features and beautifully shaped head. A number of the casts of the statuette are on sale. The proceeds will be devoted to the Duxhurst Homes.—*Woman's Journal*.

—A fine collection, numbering six thousand or seven thousand specimens of insects, has been made by the students of the Girls' Normal School of Philadelphia. Among them are boring beetle, robber-fly, burying beetle, ordinary beetles, moths, katydids, butterflies, darning-needles, cockroaches, centipedes, and several kinds of crickets.

—Miss Lillian Whiting has presented the Boston Public Library with a large collection of the autograph letters written to the late Kate Field by the Brownings, Walter Savage Landor, George Eliot, Dickens, Thomas Adolphus, and Anthony Trollope, E. C. Stedman, Helen Hunt, Mme. Ristori, Adelaide Phillips, Dr. Schlemann, and a great number of other notable people.

—The Minister of Public Instruction in Russia has decided to employ women as teachers of French in the men's colleges, since there is not a sufficient number of men teachers to fill all vacant places. Candidates for these posts must make formal application, and must have been teachers who have had special preparation and experience. Women have not before this been allowed to teach the other sex in Russia, except the mere infants in the primary schools.

—Mrs. Edna Maxwell, of Kansas City, is a woman boot-black, who gives all her income to the Florence Crittenton Mission. She has lately taken up her stand in the Great Northern Hotel, Chicago, where she will remain several weeks, selling flowers and shining shoes for the aid of the Crittenton Mission in that city. During the last ten months, it is said, she has made

\$4,000, sometimes receiving as much as \$5 for a single shine.

—In England, Manchester New College, Oxford, has appointed Miss Lucy Toulmin Smith as librarian, the first college to take such a step. Miss Smith has held her office for four years, and her scholarship and researches among early Norman, French, English, and Latin manuscripts, as well as her studies of the miracle plays of the 14th and 15th centuries, have earned for her an envied reputation.

—A loving-cup is to be given to the wife of Rear-Admiral Sampson. Most of the commanding officers who served during the war under the then commodore are the donors. There is a reason why Mrs. Sampson, and not her husband, receives the cup. It would be contrary to naval regulations to offer it directly to the Admiral, and in giving it to his wife the officers observe the letter of the law while they carry out the spirit of their desire. The cup is twelve inches in height, with handles composed of dolphins and mermaids holding laurel wreaths. On one face of it there is an engraved picture of the naval battle of July 3. The base is formed of miniature copies of the bows of the destroyed Spanish vessels. —*Harper's Bazar.*

—In Norway, as in England, women have for some time been employed in the railroad and postal service, and are now receiving appointments as supervisors of railway stations. They receive reports from conductors, take the place of train dispatcher, ring the bell on the departure of trains and telegraph ahead to the next station. They also attend to baggage.

—“Miss Natalie Schenck begins to think,” says *Harper's Bazar*, “that she really did start an endless chain of letters. It was Miss Schenck who undertook in that way to raise \$3,000 for the Red Cross Society. She sent out the first epistolary link in June. Before July was over, the letters were coming by bushels, the postmaster was in despair, and the people of Babylon, Long Island, in frequent relays, spent their days in Mr. Schenck's barn, opening envelopes and filling tubs with money, checks, and stamps. Between June 20 and October 21 Miss Schenck received 230,000 letters, containing a total of \$20,000. Frequent appeals have been sent out imploring the public to stop the chain, but it seems bent on earning its title, and goes on and on. Letters are still coming at the rate of 100 a day.”

BOYS AND GIRLS

THE BIRDS' PARTY

IT had been raining all night. Then the wind blew cold, and froze the raindrops on the trees, till every branch and twig was turned into an icicle. They all sparkled and glittered like diamonds; and Tom and Prissy thought the world looked like a big, splendid palace. They kept calling mamma to come to the window and look.

“Yes, dearies, it's beautiful,” said mamma. “Only I can't help thinking, What will become of the poor little birds?”

Then she explained that, when the ground is covered with snow, the birds live on worms and other insects that hide under the bark of trees; their poor little bills cannot break through this hard crust. The children were greatly interested.

“I wish we could feed them,” said

Prissy. “Couldn't we give them a party, mamma?”

Mamma said “Yes,” and offered to furnish the refreshments. She told them that, in cold weather, birds liked nothing better than a bit of fat meat. So the children hung a piece of fresh pork in the old apple tree, and then watched from the window to see the birds' party begin.

The first visitor was a little bird in a blue coat and a neat white vest. He ran up and down the tree, and cried, “Hark!” two or three times before he ventured to taste the refreshments. Mamma said this was a nuthatch.

After him came a flock of prettily dressed little birds, in black velvet hoods, all singing, “Chick-a-dee-dee!” together.

Their voices were sweet. But I am sorry to say their manners were really rude; for one began his dinner alone, and drove away all the others who tried to get a taste. When he had finished, another came and ate in the same selfish fashion, and so on till each one had dined. Then they all flew away together singing their favorite tune.

Then came dear little Jenny Wren, in her trim brown suit, and then Mr. Woodpecker, in a fine red fez, and then Miss Creeper, dressed very plainly, but neatly and tastefully.

So the birds kept coming; and the party only ended when night fell and the refreshments were all gone. But the children and mamma, too, enjoyed it so much that they agreed to have just such a party every day till the cold weather was over. — *Youth's Companion.*

THE TWO MITTS

DID you ever want anything awful bad and then have it come? Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just “splendor-if-ic,” and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little coddled-up house, and your papa has to buy bread and shoes for so many, the money all flies away before it gets round to what little girls want.

I don't know how aunt found it out, unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden, and do so many things. I looked at them most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a sacred rabbit, but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sunday-school, and by and by I didn't, for we had such a good Sunday-school I forgot everything else. A missionary man told all the folks about some poor little children away off; how the fire had burned down their school-house, and they hadn't

any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ-child! I just supposed everybody would give. Why, some of the folks are worth as much as ten dollars, or a hundred, and yet that basket stayed 'most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad, if my throat did choke all up. But pretty soon, when that basket was carried up, the gentleman picked them right out. “Has any little girl lost her gloves?” Nobody said anything, and he asked again: “Did any little girl drop her gloves in the basket by mistake?” It was awful still in the room, and I thought he was looking right at me, so I had to say something. “It wasn't a mistake,” I told him; “I wanted to help and hadn't any money, but I knew how that poor woman in the Bible gave her two mitts, and so” — Then those folks just shouted, they did! and I felt as if I'd like to drop right through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-t-s don't spell mitts, what does it spell? 'Course I cried, but my teacher put her arm right round me and whispered, “Never mind, little Nellie;” and she stood up and said, with her voice all trembling: “Dear friends, this little girl has given her greatest treasure; have we older ones done as much?” Some way, the money just poured into that basket after that, and the missionary looked gladder. They brought my mitts back to me, and teacher said she would show me how to get some money to give. But, oh, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly (though I didn't know what he meant), “A little child shall lead them.” — *Selected.*



THE SUNDAY SCHOOL

First Quarter Lesson V

SUNDAY, JANUARY 29, 1899.

JOHN 4: 5-15.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST AT JACOB'S WELL

I Preliminary

1. GOLDEN TEXT: *Whosoever drinketh of the water that I shall give him shall never thirst.* — John 4: 14.

2. DATE: A. D. 27, December.

3. PLACE: Samaria; Jacob's Well.

4. HOME READINGS: Monday — John 4: 5-15. Tuesday — John 4: 16-26. Wednesday — John 4: 27-38. Thursday — John 4: 39-42. Friday — Rev. 22: 1-7. Saturday — Isa. 55: 1-7. Sunday — Isa. 12.

II Introductory

A journey into Galilee through Samaria with His disciples afforded an opportunity for some of the most precious teachings that ever fell from the lips of our Lord. They had reached the ancient well of Jacob, and, being wearied with travel, Jesus reclined for rest while His followers went to the neighboring town to buy food. The footsteps of a Samaritan woman carrying her empty water jar to be filled at the well, aroused Him. It was not regarded as decorous for a rabbi to speak to a woman; further, the mutual hatred between Jews and Samaritans forbade all intercourse; but Jesus was hampered by no rules or prejudices that stood in the way of His righteous mission, and He was thirsty. He said to the woman, therefore, "Give Me to drink." The latter expressed her surprise that a Jew should accost a Samaritan; but Jesus had a motive in His request, and had no inclination to discuss the question of race rivalries with her. So He replied, somewhat enigmatically, that the favor He had asked of her she would have asked of Him had she known "the gift of God," and whom she was talking to; and He would not have trifled with her request, but would have given her "living water." Perplexed, the woman looked earnestly at the Stranger and then at the well. Evidently He had no cord and jar to draw with, and the "living water" glimmered far below, perhaps a hundred feet. How could He, then, have granted her the favor, if she had asked Him? She expressed her incredulity in words; and then, with a touch of sarcasm, she asked Him if He claimed superiority over "our father Jacob," who had dug the well with patient toil and drank here with his children and cattle. But Jesus promptly assured her that He was speaking of other water than that in the well below them — of a water which, unlike that, sates one's thirst forever; which requires no painful journeys, but is located within, a perennial fountain, "springing up unto eternal life." "Half in banter, half in earnest," the woman asked the Stranger to give her this water, and spare her the labor henceforth of coming and drawing from the well. At this point our lesson ends.

III Expository

5. Then cometh he — R. V., "so he cometh." Our Lord was on His way to Galilee, and He chose the route through Samaria.

Samaria — the province north of Judaea, inhabited by a mongrel race, the descendants of the heathen Assyrian colonists settled there by Shalmaneser and Esarhaddon, and the Israelite remnant. They had their own Pentateuch, and a temple on Mt. Gerizim, practiced circumcision, worshiped Jehovah, and claimed Israelitish privileges as well as the name. In morals, however, they were low, and the Jews hated them more intensely than other adjacent nations. Sychar — a village near the ancient Shechem, supposed to be the modern Askar; not to be confounded with Shechem, or Sichem, the modern Nablus. The parcel of ground that Jacob gave to Joseph. — See Gen. 33: 19, where we have an account of Jacob's buying a field near Shechem; also, see Josh. 23: 32, where this spot becomes the inheritance of the sons of Joseph, his bones being laid there. There is only tradition to support the statement that Jacob gave this piece of ground to Joseph's descendants.

6. Now (R. V., "and") Jacob's well was there — a well, which, according to tradition, he dug out of the solid rock. At present it is said to be about seventy feet deep; the top is almost closed with fragments of stone, and water is found in it only in the rainy season. Jesus . . . wearied . . . sat thus on (R. V., "by") the well. — Being tired, He sunk down upon the stones in the attitude of a tired man. Sixth hour — either at noon or at 6 P. M., according as the Jewish or Roman reckoning is chosen. John recollects the hour of the day.

He who had made the world, and whose were "the cattle on a thousand hills," was content to be a weary traveler on foot, in order to provide eternal redemption for us. We never read of Jesus' traveling in a carriage, and only once of His riding on a beast (Ryle).

7, 8. There cometh — perhaps from the town; perhaps from an adjoining grain field. A woman of Samaria — referring to the province, not to the city of that name; a Samaritan woman. Give me to drink. — "Observe," says Abbott, "how insignificant a request He makes the occasion for a deeply spiritual conversation. Observe, too, that by asking a favor He opens the way to granting one. He thus verifies the truth that the way to gain another's good will is not at first by doing but by receiving a kindness." Disciples . . . gone . . . city to buy meat (R. V., "food"). — Being Galileans, they probably permitted themselves greater license in dealing with the Samaritans than did the stricter Jews. Note that our Lord would not work a miracle merely to supply His own wants.

A woman, and as such lightly regarded by the popular doctors (comp. verse 27); a Samaritan, and as such despised by the Jews. Thus prejudices of sex and nation were broken down by this first teaching of the Lord beyond the limit of the chosen people. Yet more, the woman was not only an alien, but also poor; for to draw water was no longer, as in patriarchal times, the work of women of station (Westcott).

9. Then saith the woman of Samaria — R. V., "The Samaritan woman therefore saith" — in reply. How is it that thou being a Jew? etc. — She recognized Him instantly as Jewish by His Aramaic accent; quite likely she suspected He was a rabbi by His raiment and the tone of His address; but she cannot help expressing her wonder that a Jew should condescend to ask a favor of a Samaritan, and especially of a Samaritan woman. The Jews have no dealings. — R. V. omits "the" before Jews and before "Samaritans." The explanatory note accounts for the woman's reply.

It was the Jew who was the most positively hostile, and with some justice; for it was the Samaritan who was the mean and mendacious offender. His religious system was an imitation and a mockery of Judaism, and yet claiming to be the genuine reality. He first plagiarized the Jew, and then au-

daciously boasted of being the true original (Whedon).

10. Jesus answered — and in His answer waived both His own thirst and the national antipathy to which the woman had referred. Further, in His reply, He reverses the position and shows her that she has more need to come to Him than He to her. If thou knewest the gift of God — variously interpreted, as "the living water" shortly after referred to; the singular opportunity which has just come to her; the person of Christ Himself, who is "the Gift unspeakable;" the Holy Spirit; eternal life (Rom. 6: 23); or, "more comprehensively, what the divine mercy has to give." Who it is that saith — thus piquing her curiosity, and at the same time putting her in a condition of inferiority and dependence upon Himself. Thou wouldest have asked of him. — Says the Cambridge Bible: "Spiritually our positions are reversed. It is thou who art weary and footsore and parched, close to the well, yet unable to drink; it is I that can give thee water from the well, and quench thy thirst forever." Living water — ambiguous, since either the bubbling water of a spring or well might be intended, or "the water of life."

11, 12. The woman saith . . . Sir. — The respectful title indicates a dawning perception of the Stranger's dignity and resources. Thou hast nothing to draw with . . . whence . . . that living water? — She is perplexed; she has probably never heard of the prophetic metaphor concerning the "living water;" her thoughts do not rise above the well, and she cannot understand how this pitchless traveler can get at the water nearly a hundred feet below. Art thou greater? — It flashes across the woman's mind that the extraordinary profession just made indicated that the Stranger might be a prophet in disguise; still, even then He could not outrank Jacob; but she boldly, and perhaps with a dash of scorn, puts the question. Our father Jacob. — The Samaritans claimed to be the descendants of Joseph, and therefore of Jacob. Which gave us the well — a gift involving great labor and expense. And drank thereof . . . his children (R. V., "sons"). — The water, therefore, besides its purity and goodness, had venerable associations. Did this weary stranger profess to furnish anything superior?

13, 14. Whosoever drinketh — R. V., "every one that drinketh." Shall thirst again. — Our Lord does not notice the woman's question, evinces no interest in the excellence of the water, disregards the allusion to Jacob. He occupies Himself with the spiritual lesson which He is about to impress. Jacob's well might contain "living water," but it did not satisfy the thirst except for a brief time. Whosoever drinketh . . . shall never thirst — meaning, according to Trench, "Shall never thirst for any other water save this living water which Christ imparts." The context, however, explains the meaning without resorting to such an interpretation. Shall be (R. V., "become") in him a well of water. — Hence, no need of making a weary journey to find it. The fountain shall be located in the believer's heart. Springing up into everlasting life (R. V., "unto eternal life"). — Out of some hidden depth this Christ-given water will bubble up, a joyous, eternally-living stream, satisfying the deep needs of the soul, and enabling that soul to live because of it.

"With joy shall ye draw water out of the wells of salvation" (Isa. 12: 3). "I am the bread of life; he that cometh to Me shall not hunger; and he that believeth in Me shall never thirst" (John 6: 35). "They shall hunger no more, neither thirst any more" (Rev. 7: 16). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21: 6). See also Isa. 55: 1; 49: 10.

15. Sir, give me this water that I thirst not, neither come [R. V., "all the way"]

hither. — Many commentators detect irony, or flippancy, in the woman's reply. It seems to us, rather, that she was earnest, but bewildered. As the Samaritans rejected all the Old Testament but the Pentateuch, the woman had not the clue which a knowledge of the prophets would have given her. This stranger, whom she felt to be of a gracious, lofty, mysterious nature, had offered a "water" which should be satisfying, perennial, internal, eternal. She cannot comprehend what it can be, but she asks for it.

But before her request could be granted, before she could understand for what she asked, a preparation was needed. Jesus abruptly tells her to go for her husband. Conscience-stricken, the woman replies that she has none. Jesus does not spare her, though his words must have cut like a knife. She had had five husbands, he told her, and he with whom she was now living was not her husband. Yes, she had spoken truly, so far as her words went. It was the woman's turn now to change the subject. She perceived that she was dealing with a Prophet, and one of extraordinary insight and wisdom. Waiving her personal history she seized the opportunity for submitting the old, vexed question as to the authorized place of worship — whether the Samaritan Gerizim or the Judean Moriah. Would the stranger tell her? Jesus was willing to reply to this, and to assure her that on this question the Jews were right. But the matter of worship was not a question of places: "God is a Spirit," and his true worshippers, limited to no place, bound to no ceremonial, would henceforth offer spiritual worship, for it was such worship that the Father looked for. The argument was too high, too revolutionary for her; but she took refuge in that yearning hope which her race shared with the Jew. The Messiah will shortly come, she murmured. He will settle all these questions for us. And lo! the Messiah was Himself talking with her, and she knew Him not till He revealed Himself (W. O. H.).

IV Inferential

1. "Be instant in season, out of season."
2. God cares for individuals, and for sinful individuals, too.
3. In dealing with a soul, objections founded upon mere prejudice may be quietly ignored.
4. A spiritual mind draws illustrations of divine truth from the commonest objects and employments.
5. To partly veil truth is an excellent way to stimulate curiosity and ardor.
6. Christ within is an unfailing source of true life and satisfaction.
7. Before Christ can be received within, there must be a revelation of one's sinful state and a spiritual cleansing.
8. A rebuke may be very severe, and yet very gentle.
9. The only temple required for acceptable worship is a devout heart.
10. To those who long after Christ, He will reveal Himself.

V Illustrative

1. Imagine a Jewish rabbi setting about the work of trying to convert this woman, having learned her story from gossips, and without knowledge of her real wants or sympathy with her better thoughts. He might begin thus: "Woman, you are a vile sinner, on the road to hell; you are living in shame; if you don't repent, you will be damned. I warn you of your evil ways. You ought to seek the salvation of your soul." And some, with some devil still in their hearts, would have dwelt with overmuch of detail upon the peculiarities of her special case, and would have talked with prurient curiosity about her history with her former husbands, and with this man not her husband. Her heart would close, and ought to close, to such a rabbi. Jesus knew, at the outset, all about the woman; but He does not begin the conversation with any reference to her present mode of life. He does not seek to break her down, but to build her up. He seeks to awaken in her heart a consciousness of a want — a want of something better than she

had ever had; above all, a life better than she had ever known (A. G. Haygood).

2. We have seen but one pictured representation which answered to our ideal of the face and figure of Jesus. It was the work of an Italian master, and represented Christ talking to the woman of Samaria. It was a picture which might have converted a soul. There sat the wearied Saviour by the well-side, His eyes full of a far look of love and sorrow, as if He saw the whole degraded species in the one sinner before Him, and His hand half open as if it held in it "the living water;" the woman listening with downcast looks, and tears trickling down her cheeks; her pitcher resting on the mouth of the well; and behind her, seen in the distance, the sunny sky and glowing mountains of Palestine. But in the noble figure and the ethereal grandeur of His countenance, you saw that the gentleness was not that of woman, nor even that of man; it was the gentleness of Him whose "dwelling is with the humble and the contrite in spirit, to revive the spirit of the humble and the heart of the contrite ones" (Gillilan).

In Brief

We are under obligations to Mrs. J. T. Gracey, of Rochester, N. Y., for a copy of the Twenty-ninth Annual Report of the Woman's Foreign Missionary Society of our church. It is a most interesting document of 254 pages, bound in particularly attractive covers of dark plum color, with gold ornamentation. All our Methodist women should own a copy of this Report.

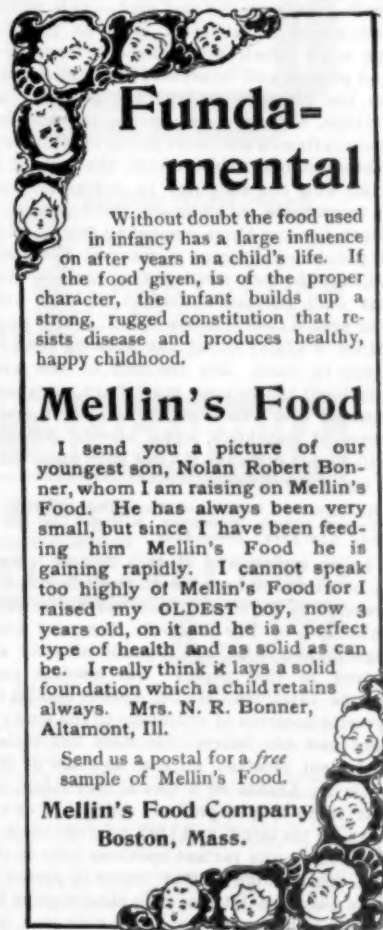
We were not a little surprised to find that the *Guide to Holiness*, in its January issue, presents a portrait of the late Phillips Brooks, and characterizes him thus generously: "A very able minister of the New Testament, an eloquent preacher, expounding the great doctrines of Christianity with clearness, impressiveness, and in the unctious and power of the Holy Spirit. The memory of his short but fruitful ministry is precious to Christians of all evangelical denominations."

We fear there is foundation for the declaration which the Bishop of London made recently in speaking upon the subject of education when he said: "They are bringing up a generation in the supposition that all the child has to do is to sit still like a pitcher under a pump while an expert hand pours in the proper amount of material for it to hold."

Miss Cora Zentmire, under appointment of the Northwestern Branch of the W. F. M. S. for work in Angola, Africa, and Miss Cora Ivan, under appointment of the General Society for work in Concepcion College, Calle, South America, both graduates of the Chicago Deaconess Training School, sailed from New York, one in company with Bishop Hartzell on the steamship "Paris," Jan. 4, and the other in company with Bishop Warren on the steamship "Finance," Jan. 10. Either one of the young ladies would be surprised to see this bit of personal experience in print, but it was so artlessly and charmingly related by one of the young ladies in question that we give it: A returned missionary from Russia came late one afternoon to the school for two young ladies to attend a meeting that evening in one of the suburban churches. Miss Zentmire and Miss Ivan were the two ladies designated by Mr. Meyer. They went together with no other thought than that they were to be participants in some general Epworth League or Christian Endeavor meeting, but to their surprise and dismay they learned that the meeting was theirs. There was only a moment for a whispered consultation. Miss Zentmire expressed a desire to speak first, and Miss Ivan agreed to take

charge; and to this day neither one of the young ladies has been able to tell the other how she got up or sat down, or any word that fell from the other's lips; and now one goes to Africa, and the other to South America, on opposite sides of the same globe, telling the same story.

The third conference of Woman's Boards of Foreign Missions in the United States and Canada, convening in New York, Jan. 11 and 12, was one full of inspiration and profit. The various Boards were well represented, and all the discussions were characterized by deep earnestness and broad catholicity of spirit. All the deliberations were presided over by Mrs. Judson Smith, president of the Woman's Board of Missions (Congregational), who on this occasion were the entertainers; and a right royal welcome did they extend to the hundred or more ladies in the main assembly room of Broadway Tabernacle, and in the cozy, comfortable parlors overhead where the daintiest of noonday lunches were served at little tables about the glowing fireplaces. Mrs. J. R. Mott gave a paper on "The Higher Education for Girls on Missionary Ground;" Miss Kate G. Lamson discussed "The Kindergarten in Missionary Work;" Dr. Grace Kimball, of Vassar College, "The Development of the Missionary Spirit in the Woman's Colleges of America;" Susan Hayes Ward, "Our Lord's Ideal of Christian Service." Miss Clementina Butler, of Newton Centre, led the question hour on Wednesday afternoon, when interesting papers on "The Forward Movement" were read by Mrs. S. L. Baldwin and Miss Spencer, of our Japan Mission, the latter paper being prepared by Miss Louise Manning Hodgkins. Mrs. J. H. Knowles, chairman of the committee of arrangements, and Miss Theodora Crosby, assistant secretary, addressed the Wednesday evening meeting. Mrs. Bishop Foss, Mrs. H. B. Skidmore, Mrs. S. L. Keen, and Mrs. J. T. Gracey were in attendance.



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OUR BOOK TABLE

The Message of Christ to Manhood. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

This is the first volume of the William Belden Noble Lectures, dedicated to the students of Harvard University, and delivered in 1895 at that University by Revs. A. V. G. Allen, F. G. Peabody, T. T. Munger, W. De Witt Hyde, H. Van Dyke, and H. C. Potter. William Belden Noble, whose strikingly spiritual and impressive face fronts the title-page, was a member of the Harvard class of 1885, who after a long struggle with illness died in Colorado in 1896. He intended to be a clergyman, and his wife has instituted this lectureship to carry on his work and perpetuate his memory. It is intended that the scope of the lectures shall be as wide as the highest interests of humanity, that they shall extend the influence of Jesus and make known the meaning of His words, interpreted in the large way of the late Phillips Brooks. It is a worthy scheme, well adapted to do much good. The very high grade of lecturers secured this year admirably inaugurates the undertaking. They take up the message of Christ to the individual man, to human society, to the will, to the scholar, to the inner life, and to the family, treating these various themes with freshness and point.

South London. By Sir Walter Besant. Frederick A. Stokes Co.: New York. Price, \$3.

No less than 120 excellent illustrations combine with 330 pages of most interesting letter-press to put the reader in touch with that part of the great British metropolis which lies south of the Thames. The author has already done similar work for "London" and "Westminster," so that this is the third volume of the series. The condition, the manners, the customs of the people from the very earliest prehistoric times down to the present are faithfully and graphically depicted. How the forefathers lived and what they thought, how they sang, feasted, made love, grew old and died — this Mr. Besant essays to set forth. And he has done his work admirably. The old monasteries and palaces and churches, the debtors' prison, the pleasure gardens, the pageants and ridings, the inns and mills, the minstrels and craftsmen and merchants, together with a hundred other things that the lover of his kind and the delighter in antiquities likes to investigate, stand clearly forth to view. In South London there are today two millions of people — ten times as many as there were a hundred years ago — while London itself has only increased fivefold in that time. The area is twelve miles by six. The population is nearly all of the working class — a study by itself. For the men of the great city itself the volume must have entrancing interest and exceeding value. And multitudes of outsiders, even here in America, will find it difficult, if they have once taken it up, to lay it down.

The Life and Letters of Paul, the Apostle. By Lyman Abbott. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

As we understand it, this volume is made up of a series of sermons on this subject, first preached in Plymouth Church and afterwards published in *The Outlook*. We read them eagerly and with much profit as they appeared in that paper. Our readers need not be informed that Dr. Abbott applies his favorite doctrine of evolution to the study of Paul and his letters. He does not believe that Paul received all that he knew of God while in Arabia as a special revelation, but that there was a gradual unfolding of the truth to his mind, and that he even came to hold some quite variant opinions later in life from those which he first began to preach or write into his letters. We cannot go as far as Dr. Abbott appears to in this line, but must grant that there is some foundation for

his declarations, as is clearly seen in Paul's change of view concerning the second coming of Christ. It is also very true that Paul did not, and could not, at first break the force of the teaching of the Pharisaism in which he had been so sedulously trained. Dr. Abbott confirms his position by quoting Paul's own words: "We know in part and we prophesy in part." The author makes very delightfully real to the reader the events and scenes in the life of the Great Apostle. One lays down the book with the grateful impression that not only has Paul been exalted, but the Christ of Paul. It is a book that will render the discriminative preacher a valuable service.

Jesus Christ Exultant; or, Christ No Pessimist, and Other Essays. By Daniel Steele, D. D. Christian Witness Co.: Boston.

We give hearty welcome to this volume, as we do to all that comes from the pen of this distinguished Christian teacher and writer. Few are the men in the church — if indeed there be another — who have helped so many people into the larger view and experience of Christian life. In this book Dr. Steele has gathered seventeen sermons and addresses that were delivered on special occasions during his life, and which were found to be especially edifying and helpful when delivered. Most of them have been rewritten to some extent, and therefore they contain the best thought of his lifetime revised in the leisure of his autumn days. He has given the following topics to the chapters: "Jesus Exultant," "Wesley Expectant," "The Whole Family in Heaven and Earth," "Beholding and Sharing Christ's Glory," "The Call to Preach the Gospel," "St. Paul's Only Theme," "The Kingdom of God," "The Day Star in the Heart," "The Words of Eternal Life," "The Sons of God," "Power from on High," "The Holy Spirit's Earthly Temple," "Buying and Selling Truth," "The Unsearchable Riches," "Knowing by Obeying," "The Greater Works of Believers," "What is Man?"

Historical Pilgrimages in New England. Among Landmarks of Pilgrim and Puritan Days, and of the Colonial and Pre-Revolutionary Periods. By Edwin M. Bacon. Over 120 illustrations. Price, \$1.50. Silver, Burdett & Company: Boston, New York, Chicago.

This is a vivid story of early New England, told while standing upon the very spots where the stirring colonial drama was enacted. The famous places where the Puritans and Pilgrims planted their first homes, the ancient buildings, and the monuments to the wise and dauntless founders of the great commonwealth are visited, and, while in the atmosphere of the associations, the thrilling narrative of the past is recounted. The connecting thread is the summer pilgrimage which a thoughtful young fellow from a Western college makes to the country of his ancestors. He is accompanied by his father's friend, who talks entertainingly about the memorable facts which the hallowed soil suggests. The boy's earnest curiosity stands for the interest which some millions of others feel in the same events and personalities and shrines. Of all the books which describe New England and set forth the significance of the deeds done here — from the landing of the Pilgrims to the first blow of the Revolution — this new volume, perhaps, combines the most that is of interest. It is accurate. It abounds in facts hitherto unpublished. It gives snatches from early diaries and documents. Disputed stories are sifted until the fabulous elements are cut out. The style is graphic from start to finish — even statistics are made picturesque. The illustrations are profuse and suggestive.

Within the Purdah. Also, "In the Zenana Homes of Indian Princes" and "Heroes and Heroines of Zion." By S. Armstrong-Hopkins, M. D. Eaton & Mains: New York. Price, \$1.25.

This is a painful book to read because the author, a medical missionary for many years

in India, tells in most realistic strain of the particular cases of suffering and misery to which as a physician she ministered in that land. She says in her preface: "I am sure that you need but for one short hour to gaze upon the wretchedness, to look down, as I have looked, into the depths of these dark places, where women and children, in utter helplessness, crouch in pain and woe such as beggar description — that you need only to see with another's eyes — in order to stir your Christian hearts to do something to relieve, something to save. I believed, and I do believe, that for you to know is to do." The illustrations, of which there are many, strikingly enforce the plaintive recitals which fill the author's pages.

The Story of Old. By Nellie Lathrop Helm. The Editor Publishing Co.: Cincinnati. Price, \$1.

The author attempts to recreate the story of Jesus Christ and to make Him live again in the epochal periods of His life in the environment of the long ago and amid the actual scenes, people, and life-currents which surged about Him then. It is a difficult undertaking, but the author has made an interesting book which seems to be true to the facts.

Tekla: A Romance of Love and War. By Robert Barr. Frederick A. Stokes Co.: New York. Price, \$1.25.

The fourteenth century forms the background for this exciting story, which contains many historical incidents. The heroine of the tale, the Countess Tekla, escapes from her uncle, the archbishop, who is also her guardian and under the feudal laws claims the right to give her in marriage to a man of his own choosing, and after many thrilling and romantic experiences is at last happily won by the Emperor, who, under the cognomen of Lord Rodolph, figures largely in the various incidents related.

The Hero of Erie. (Oliver Hazard Perry.) By James Barnes. Author of "Commodore Bainbridge," "Midshipman Farragut," "Naval Actions of the War of 1812," etc. Illustrated. D. Appleton & Company: New York. Price, \$1.

The interest excited by the great naval victories of the late Spanish War will create a keen desire to read about the sea fights of other days, particularly the victories won by the heroic Commodore Perry. The author makes every page of this book pulsate with interest, and the illustrations, of which there are many, are very fine.

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Cls. Martin; or, The Furrenners in the Tennessee Mountains. By Louise R. Baker. Illustrated by F. P. Kilx. Eaton & Mains: New York. Price, \$1.

This is an interesting and healthy story. A father, unseated from a position which he holds in an institution of learning, takes his family into the Tennessee Mountains with the notion that he can soon accumulate a fortune in mining or in the manufacture of lumber. It is needless to say that his visions do not materialize. His stay, which he expected to be brief, grows into many years. He writes a book, which, though first rejected in manuscript by a leading publisher, is sent again to the same book-maker, and being examined by another "reader" is at last accepted and brings honorable repute and a fortune. The description of the people living on the mountains—particularly of the wail "Dolph" and the great service he rendered the family—with a very sane measure of love-making, makes a volume of much interest and merit.

Search Lights, Patriotic and Otherwise. Occasional Papers, Sermons and Addresses. By Rev. A. M. Bullock, Ph. D. Published by the Author: Appleton, Wis.

The author has collected in this book several addresses and sermons which he thinks, with the advice of friends, should be thus given to the public. They may be appreciated and prized by the friends who heard them, but we fail to see in them any merit which commends them to public attention and use. The address on "Mormonism and the Mormons," written in 1882, is published in a separate pamphlet.

Aleck Hornby. By Charles Stell. E. B. Herrick & Co.: New York.

Opening with a vivid description of a shipwreck, of which Aleck, then an infant of two months, is the only known survivor, the hero is conducted through various experiences, more or less improbable, to the usual happy outcome. A cursory examination gives the impression of a poorly constructed and extremely disjointed narrative. If the author wished to point a moral he can hardly be said to have succeeded, but the book appears to be quite harmless. The typography and binding are very attractive.

Magazines

—Andrew Carnegie, so well known for his violent opposition to Imperialism, writes without restraint for the *North American Review* for January on "Americanism versus Imperialism." Edward Gosse has a fine paper on "The Literature of Action." Senator G. G. Vest is characteristically strong in a paper on "Objections to Annexing the Philippines." (291 Fifth Ave.: New York.)

—The *Forum* begins the New Year with a table of contents that is quite remarkable for variety and strength. Brig.-Gen. H. C. Corbin writes upon "The Army of the United States;" Sir Charles W. Dilke, P. C., M. P., upon "The Future Relations of Great Britain and the United States;" Prof. Francis G. Peabody upon "Liquor Legislation in Norway;" Henry Litchfield West upon "The Race War in North Carolina;" and Hamilton W. Mabie upon "American Literature and American Nationality." (Forum Publishing Company: New York.)

—In the *Homiletic Monthly* for January, Dr. Joseph Parker has a very strong paper on "The Ministry of Christ not a Profession, but a Vocation." W. S. Lilly has a pertinent paper upon "The Use and Abuse of Riddle." Prof. Schodde measures up "The Gain and the Loss in Modern Bible Criticism." The other departments are strong and varied. (Funk & Wagnalls Co.: New York.)

—The *Treasury* for January contains a profound and critical sermon from President

C. D. Hartranft on "Biblical Theology and the Theological Sciences." There are other sermons and papers on "Bearing of Recent Criticism," "A Voice from the Cloud," "The Pentecost of Prayer," and "Movements among the Churches." (E. B. Treat & Co.: New York.)

—The *Biblical World* for January will be of special use to teachers in the Sunday-school, for nearly twenty-five pages are devoted to "The Purpose and Plan of the Gospel of John." This gospel is to form the subject of the International Sunday-school Lessons for six months. (University of Chicago Press: Chicago.)

—The *Technology Review*—"a quarterly magazine relating to the Massachusetts Institute of Technology"—makes its first appearance in January. In typography it is very attractive, being printed on heavy paper in large and clear type. The editor is Arthur Thomas Hopkins, and the first issue is very creditable to him. There is a fine sketch and portrait of President Crafts and much other matter of special interest to all friends of the Institute. (71 Newbury St., Boston.)

—It is a surprise to find that B. O. Flower, former editor of the *Arena* and associate editor of the *New Times*, Chicago, is editor of the *Coming Age*, a new "magazine of constructive thought." Associated with him is Mrs. C. K. Reifsnider. This is certainly a thoughtful, suggestive and brilliant number; it will make the reader think, and along modern and practical lines of social reform. There is a fine literary flavor to the contributions and especially to the editorial work. If future numbers of this monthly maintain the standard set by this first number, it is destined to make a permanent place for itself. (The Coming Age Co.: Copley Square, Boston.)

—The *Arena* for November-December comes to hand a little late. This magazine under its present management is an enigma. It is not, and it is, itself. There is an announcement that the *New Time* of Chicago is consolidated with the *Arena*. That fact is not likely to give hope to those who have read the former during its brief existence. The three general topics treated in this issue are: "Municipal Socialism in Boston," "Social Settlements and the Civic Sense," "Japan as a Power in the Pacific." (The Arena Company: Copley Square, Boston.)

—In *Appleton's Popular Science Monthly* for January the reader will find a comprehensive variety in both the editorial and contributors' pages. The Evolution of Colonies is continued, also "Principles of Taxation" and "The Racial Geography of Europe." Prof. G. T. W. Patrick answers the question: "Should Children under Ten Learn to Read and Write?" The editor challenges effectively "A Voice from the Pulpit." (D. Appleton & Company: New York.)

—The *Methodist Magazine and Review* for January has three well-illustrated articles. The first is by the editor, on "Auld Reekie," with its stirring memories. "An Experiment in Altruism," by James L. Hughes, is an account of a very remarkable manufacturing industry—the Cash Register Manufactory, at Dayton, Ohio. "China in Transition" is an important article by Archibald R. Colquhoun. Prof. William Clark, of Trinity University, writes a scholarly paper on "Edmund Spenser," whose tercentenary will be celebrated throughout the English-speaking world this month. Rev. Dr. Hugh Johnston has a very able paper on "The Anglo-American Brotherhood." Rev. W. Harrison has a seasonable article on "The Search and Manifestation." (Toronto: William Briggs.)

So much depends upon the purity of the blood that by taking Hood's Sarsaparilla many different diseases are cured.

Shakespeare's Great Words to Men

Probably no words of Shakespeare have so impressed weak men as those well-known lines: "Canst thou not minister to a mind diseased, raze out the troubles of the brain, and with some sweet antidote, cleanse from that which so weighs upon the heart?" This thrilling yet plaintive cry finds an echo in the heart of every weak, enervated, nerve-exhausted and vigorless man, who, through ignorance of consequences, has brought himself to a condition of nervous and physical debility. Modern medical science has indeed provided the "antidote," and the discoveries of a great physician have placed within reach of every weak and erring man the wonderful strength-giving, vitalizing and invigorating remedies which will restore him again to strong, vigorous and powerful manhood. We refer to the marvelous medicines of Dr. Greene, of 34 Temple Place, Boston, Mass., one of whose discoveries, known as Dr. Greene's Nervura, has made his name famous throughout the world, and whose discoveries of wonderful restorative medicines for weakened and nerve-exhausted men give hope of perfect and complete manhood to every suffering man. Dr. Greene can be consulted free of charge, personally or by letter, and you can use those grand remedies and be cured at home, without the loss of time and expense of a trip to the city. By all means write to Dr. Greene and get his advice and counsel about your case. It will cost you nothing and may result in making a new man of you.

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JOHN SEBASTIAN, G. P. A., Chicago.

Dr. L. W. Munhall

L. W. Munhall, M. A., D. D., was born in Zanesville, Ohio, June 7, 1843. His people were Methodists from the beginning of the Methodist movement. His father was a local preacher. The subject of this sketch was converted when seventeen years old, in Indianapolis, Ind., and at once united with Robert's Chapel, the late Rev. Jacob Colclazer being pastor. Directly after his conversion he entered the Union Army as a private in Co. C, 79th Indiana Volunteer Infantry. He participated in twenty-five battles, and was promoted for honorable services to the adjutancy of his regiment. A part of the time he was color-bearer of the regiment.

From the time of his conversion everybody who knew him said, "He will be a preacher." He believed himself called of God to "do the work of an evangelist," and for twenty-seven years he has been engaged in that work. He has conducted evangelistic campaigns in almost every city of importance in the United States and Canada. There is good reason to believe that more than 100,000 persons—quite 25,000 of whom were young men—have united with the churches of this country as a result of accepting and confessing Jesus as their Saviour and Lord in meetings conducted by Dr. Munhall. As a result of his work wherever he has had the right kind of a chance and support, the churches have been built up and abiding results have been secured.

Dr. Munhall appeals to the intelligence and conscience of the people. His first campaign in Boston was in the great Tabernacle on Tremont St., built for the Moody and Sankey meetings, more than twenty-two years ago; also one year afterwards, under the direction of the same committee, of which the late Hon. Alpheus Hardy was chairman. Before leaving Boston Mr. Hardy handed him the following letter:—

Boston, Mass., Nov. 30, 1877.

MY DEAR DR. MUNHALL: Permit me, on your leaving Boston, to express the satisfaction the Tabernacle committee felt with your work at the Tabernacle. You have labored under unusually adverse circumstances—a marked combination of them—and the success attending your preaching has been positive and to the saving of many. The committee are happy to assure you of their high appreciation of your powers as a Gospel preacher, and you leave us with their best wishes for your health, happiness and prosperity.

Cordially yours,

ALPHEUS HARDY.

In behalf of the Tabernacle Committee.

Since then, Dr. Munhall has conducted seven campaigns in Boston, and campaigns in Keene and Somersworth, N. H., Fitchburg, Gloucester, Haverhill, Somerville, Natick, twice in Worcester, and Charlestown, Mass., Providence, R. I., and several other New England points.

He is now, because of his large experience, doing the best work of his life. The following commendation from Dr. L. B. Bates, president of Evangelistic Association, appeared in the *Philadelphia Methodist* of June 7, 1898:—

"Not since Joseph Cook's famous 'Boston Monday Lectures' has such an interest been manifested in Bible study by the common people. Many ministers, students and evangelists, who are sound in the faith of the Word of God, have been daily blessed. We have hundreds of men who have cheerfully given up their noon hour to hear the message from Dr. Munhall. Dr. Munhall has always spoken in the spirit of the Master, and has thus won a host of friends who are anxious for his return on Jan. 1, 1899. We are satisfied that if we had many evangelists of the stamp of Dr. Munhall, they would gladly be received by the Christian Church wherever the old Book—the Book of God—is believed and preached. Ministers, students and business men have united in requesting the Doctor on his return to Boston to repeat his wonderful lecture upon the 'Indestructibility of the Bible.'"

He has been abroad a number of times, and has traveled extensively in Oriental lands. He is the author of a number of volumes, all of which are published by one book concern in New York. Nearly 100,000 copies of one of his works, "Furnishing for Workers," have been sold. He has two volumes on Biblical criticism—"Anti-Higher Criticism" and "The Highest Criticism vs. the Higher Criticism." As these titles would indicate, he holds to the traditional view—the Bible is the Word of God—and by the doctrines of Methodism. He is a plain, faithful, fearless, loving preacher of the Bible, believing it to be

the only means for the salvation of souls and the sanctification of believers; and, in humble dependence upon the Holy Spirit, he expects the Word, when preached, to run and be glorified. He has been a close and careful student of the Scriptures, and seems to have them on his tongue's end. He has also written a number of tracts that have had a wide circulation, and extensively for the religious press of the leading denominations, and is now engaged in writing two other books.



DR. L. W. MUNHALL

Dr. Munhall will continue to lead the noonday meetings in Bromfield St. Church; his subject for this week—Jan. 16 to 20—being on the theme "Judgments." Monday, "Hell;" Tuesday, "Baptism of Fire;" Wednesday, "Judgment;" Thursday, "Strange Fire;" Friday, "Thirteenth Chapter of Matthew." Dr. Munhall is in the noonday meeting under the auspices of the Evangelistic Association of New England, and will continue to hold meetings about three weeks longer.

W. H. M. S.

The first quarterly meeting for the year of the New England Conference Woman's Home Missionary Society was held at St. Paul's Church, Lowell, Wednesday, Jan. 4, Mrs. Jacobs, president of the Society, presiding. Mrs. Stone, of Malden, conducted the devotional exercises. Mrs. Staples, of St. Paul's Church, gave a cordial greeting, to which Mrs. Mason, of Winchester, responded. Mrs. Floyd, in her report as corresponding secretary, urged added effort on the part of auxiliaries to increase the subscription list to *Woman's Home Missions*. The treasurer, Miss Webster, urged prompt payment of membership dues in order that the salaries of our missionaries may be met. While the reports of district secretaries were encouraging, that from Springfield District was especially so. Mrs. Barber, of Newton, secretary of Supplies, gave an itemized account of supplies sent South and West, the valuation of which was \$940.41. Mrs. Farr, of Roxbury, secretary of Religious Periodical Bureau, reported that 33 persons had been supplied with papers and magazines forwarded regularly, also that boxes of literature had been sent to two Homes. A letter was read from the matron of Mothers' Jewels Home asking for new organizations of Mothers' Jewels so the Home might be able to increase its work among needy children.

Noontide prayer was offered by Mrs. Floyd. Mrs. G. W. Mansfield reported for the Immigrant Home. A housemaids' club was organized this fall, and the members received free lectures in cooking once a week through October at Mechanics Fair. In addition to the daily routine work of the Home Mrs. Clark is called upon to meet steamers, conduct meetings, find homes for newcomers, have charge of sewing schools, beside providing numberless meals and nights' lodgings.

The afternoon meeting was called to order by Mrs. G. W. Mansfield, former president, and the devotional services were conducted by Mrs. Staples. Miss Cooke in her report for Medical Missions said that the medical part of the Mission has become self-supporting, there being a small surplus left after purchasing medicines and instruments. One-third of the patients were treated free, the fee for the rest being only ten cents. Forty packages were sent to the surrounding homes at Christmas, besides the presents given from the tree at the Mission. Mrs. Clark spoke a few words in regard to the work at the Immigrant Home. She has organized a Scandinavian W. C. T. U., and the girls and men do much missionary work in the slums through the organization. They had their fourth anniversary this fall at Tremont Temple, with four hundred members. Mrs. J. M. Leonard, of Melrose, gave a report of the National Convention at Minneapolis. Provisional appropriations were made for new mission stations at Porto Rico, Hawaii, Key West, and Spanish work in Southern California. It costs only 3 per cent. to administer the affairs of the Society—97 cents of each dollar going directly into the work. Miss Hattie Cooper, of Roxbury, gave a fine paper on young people's work, at the conclusion of which a vote was passed that she condense it in order to have it printed as a leaflet.

The solos by Miss Stowell were much enjoyed. Mrs. McDowell presented resolutions of thanks to the ladies of the church for their hospitality, to the soloist, and to all who had helped to make the meeting a success; also expressing sympathy for the church in the loss of four of its members during the last few weeks.

B. A. WILLISTON, Sec. pro tem.

Dr. Parker, of City Temple, London, in preaching upon the text, "He shall baptize you with fire," said: "That is the difference between one man and another—fire. He that believeth in the sacrament of the Lord's Supper shall be saved? Oh, no; but he that is baptized with the Holy Ghost. He will be filled with enthusiasm, and the enthusiasm will emerge into passion. What we want is the Spirit of Power, the Spirit of Christ. This baptism will mean a new life, a new temper, a new character, a new beauty, more and more like unto the Saviour daily. He alone can baptize you with fire!"

Rev. Camden M. Coburn, D. D., pastor of Trinity Church, Denver, has recently cleared nearly \$2,000 from a great "Bazaar and Exhibition of Home Industries," of which the pastor and president of the Ladies' Aid Society were general managers. The pastor originated the plan. The best part of it was the emphasis upon the social and church work. Tracts and Methodist literature were distributed free, and numbers of new families were attracted to the church.

One of the last things that Bishop Hartzell arranged for before he sailed was the gathering of a collection of books on Africa and the Africans. The nearness of Drew Theological Seminary to New York and the Mission Rooms led to the selection of its library as the place for this accumulation. He has given this institution his collection on the Negro and slavery, collected while secretary of the Freedmen's Aid Society, and provided for its increase. He also gave quite a large number of books on Africa, and provided for the enlargement of the collection by purchase. It is designed that this shall serve as an educational factor in the work of the Bishop here, and at the same time stand as a monument to his work.

The sales of Rev. Charles M. Sheldon's books by the Advance Publishing Company in 1898 amounted to 367,741, or over 1,000 a day for every day of the year, including Sundays and holidays. The total sales have been over 402,000; the sales of "In His Steps" alone 329,000.

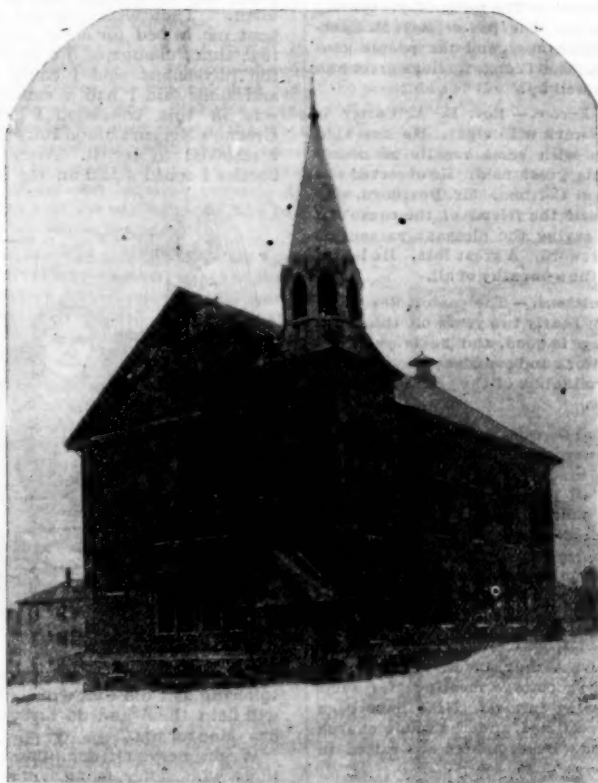
Dedication of Brayton Church, Fall River

The pastor and people of Brayton Church, Fall River, are rejoicing over the completion and dedication of their beautiful new house of worship. Methodism in this section of Fall River—Globe Village—dates back to 1843, when a Sunday-school was organized by Abner L. Westgate, of First Church. In 1853 Rev. David Patten, D. D., presiding elder of Providence District, established a class and organized a church, and in the fall of that same year Rev. Amos H. Worthin began labors as preacher in charge. A building known as Christ Chapel, owned by William Chapin, proprietor of the Print Works, was secured and legal possession taken in 1858. This building has been used up to the present time. In 1868 it was repaired and dedicated, the name being changed to Brayton Church, in honor of John

comfortable. The ceiling is steel and beautifully decorated. The side walls are tinted in warm olive and ashes of roses, with a dado of old rose, the colors blending with more than usual harmony.

When the day of dedication arrived, the debt resting on the property was \$3,500. With the cash and pledges received on that day this indebtedness will be reduced to only \$2,400, and this on a property valued at \$15,000. That such an undertaking could be carried through during these times of financial depression and in a city that feels this depression severely, is truly wonderful. The credit is due almost entirely to the indomitable energy and splendid courage of Pastor Wilkins. John N. Wilde, Herbert Cash and Wm. A. Gammons have ably assisted him as building committee.

Sunday, Dec. 18, was the day set for dedication. There were three services. Dr. S. F. Upham



BRAYTON METHODIST EPISCOPAL CHURCH, FALL RIVER.

Brayton, one of the founders of Methodism in this section, and in recognition of the generosity of John S. Brayton and his sister, Mrs. Mary B. Young. During the pastorate of Rev. Wm. B. Heath ('81-'83) the church was raised, a vestry built underneath, and a primary room and ladies' kitchen added, at a cost of \$2,500; Mrs. Young, John S. and Hezekiah Brayton again giving liberally toward the enterprise.

The present pastor, Rev. R. M. Wilkins, was assigned to this field in 1894. The rapid growth of the Sunday-school and a gracious revival of religion soon made larger accommodations necessary. The Ladies' Aid and Epworth League each pledged \$500 toward a new church. Mr. John S. Brayton and Miss Sarah S. Brayton promptly forwarded their checks for \$500 each, which sums have since been increased by generous subscriptions. Mr. John D. Flint, whose name is also held in grateful remembrance by this church, interested himself in the new undertaking, and was instrumental in securing the gift of a desirable building lot valued at \$3,500. Since then he has given upwards of \$500 as a subscription to the work.

The new building is a handsome Gothic structure two stories high. The vestry, which was opened last February, has a seating capacity of 350. Opening from this, by folding doors, is the primary department, accommodating 100. There is a large class-room on the northwest. The basement is utilized for the heating apparatus, toilet-rooms, and a thoroughly-equipped kitchen. The auditorium is a marvel of beauty and comfort. It has a seating capacity of 340 on the floor and 150 in the gallery. The pews are quartered oak, Gothic ends, modern design, and very

preached in the morning from Psalm 61: 1 and 2. At the afternoon service the building was formally dedicated to the worship of Almighty God. Bishop Mallalien preached the sermon. His subject was, "How God, the Infinite and the Eternal, from His fullness supplies the lack of finite man." The sermon was a definite, personal appeal to man to know God and to serve Him, and showed the process by which this knowledge could be obtained and this service best rendered. The sermon was followed by the dedicatory service. Revs. L. M. Flocken and H. A. Ridgway read the Scriptural lessons. The formal transfer of the church was made by Herbert Cash, representing the building committee, to John N. Wilde, president of the board of trustees, who accepted the keys and turned the building over to Bishop Mallalien for dedication. The declaration was read by Rev. T. J. Everett, presiding elder. Bishop Mallalien offered the dedicatory prayer. Rev. R. M. Wilkins pronounced the benediction.

The evening service was after the nature of a platform meeting. The pastor gave a very interesting address, referring fittingly to the generous contributors and the helpfulness of the committees and membership. Rev. T. J. Everett and Dr. Upham spoke, and the Bishop brought the day to a close in a grand and inspiring altar-service.

The new high license system for Alaska which has been passed by the House at Washington, requires a fee of \$1,000 and the consent of a majority of the white citizens residing within two miles of the proposed saloon. The latter feature now obtains in several States.

FREEDMEN'S AID SOCIETY NOTES

— The Freedmen's Aid Society has printed a tract which will interest many persons having money to invest at a good rate of interest in a safe place. It is entitled "Re-Investment of Premium Bonds."

— Rust University bids fair to have 300 students next year. With steam heat and electric lights in all the rooms there may be inducements for comfort which will bring them before the end of the present year.

— Rust University educates students for all the different denominations in the South. There are 28 students now in the University from the African Methodist Episcopal Church, the Colored Methodist Episcopal Church of America, the Presbyterian and Baptist churches, and others.

— Rev. Dr. J. W. Hamilton made his first appeal to pay the debt of the Freedmen's Aid Society to the Upper Mississippi Conference, one of the black Conferences, which has suffered in much of its territory for two years from the yellow fever. The Conference promptly responded in small subscriptions to the amount of \$500, which the preachers guaranteed to raise on their charges as soon as they were returned.

— The amount of money expended by Booker T. Washington at Tuskegee, Alabama, is equal to that expended in twenty-five schools of the Freedmen's Aid Society, in which there are five times the number of students that there are at Tuskegee. The connectional system of the Methodist Episcopal Church furnishes by far the cheapest and best instruction given anywhere in the South. There are two thousand persons in the Freedmen's Aid schools preparing to be teachers.

— Rev. W. W. Foster, D. D., has had one of the most difficult and discouraging tasks of all the presidents of the schools in the South. His school has not been able to open, for two years in succession, until two months after the time appointed, on account of yellow fever. The first year he began with only 42 students. But Rust University, of which he is the president, now has enrolled more than 200 students. He has made such success in industrial lines that the students do the cooking and laundry work, and they have done much of the finishing of the rooms on two floors in the new large brick building. He has finished thirty-two rooms. He has nearly 80 students in the boarding department, and each of the newly-finished rooms bring him in two dollars a month. There are 32 more rooms to finish. He is about to introduce water in the several buildings on the campus from the city mains which are less than an eighth of a mile away.

Clergymen Can Make Money

We offer profitable employment and outdoor life, acting as agent for The Ladies' Home Journal known everywhere as the high-grade monthly publication having the largest bona-fide paid circulation in the world—850,000 copies each issue.

Agents wanted to look after renewals and secure new subscribers.

The Curtis Publishing Company
Philadelphia, Pa.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Lawrence.—Rev. Frederick C. Rogers writes as follows: "The Week of Prayer with the churches of Lawrence was a delightful season. 'A conference for the deepening of the spiritual life' was held, the Evangelistic Association of New England co-operating. Prominent clergymen of the Association spoke afternoons and evenings. The subjects presented were wisely chosen and the manner and spirit of their treatment were beyond criticism. Among the speakers were the following: Rev. A. S. Gumbart, D. D., Roxbury; Rev. J. D. Pickles, D. D., Boston; Rev. Geo. Whitaker, D. D., Cambridge; Rev. R. W. Wallace, Somerville; Rev. H. J. White, Roxbury. The conference was ably planned and conducted by Mr. E. A. Lawrence of the Association, assisted by a committee of local pastors. The meetings were well attended and the churches have been quickened."

Manchester District

Hillsboro Bridge and Centre, by a hearty, united effort of Methodist folks, made up a good Christmas offering—cash and household furniture—for Pastor and Mrs. Simpson, awakening grateful response in the parsonage.

East Deering.—The pastor rejoices over one soul received on probation and a goodly number in attendance at church every Sabbath.

Keene shows its genuine hold on life by the great congregations which fill the vestry on Sunday evenings. The financial situation is much better than last year at this time.

Marlboro is still "tolling in rowing" and expects to make the blest shore in due time.

Chesterfield stands out on the hills and seems almost with her house left unto her desolate; and yet it must be true that the Gospel of God's grace is adapted to the needs of these people also, if only it can be introduced to them effectually.

Hinsdale has rallied in many things since the last quarterly visit, and the house of worship is bright with new paint. There are no unpaid bills here to vex the pastor or trustees. All things are in good order in this vineyard corner, we hope; and yet if both the physical and spiritual gripe could be dismissed forever, it would enable us all to rejoice with more exceeding joy. The class-meeting is a living factor in Hinsdale, and they that fear the Lord still speak often one to another, and the Lord hearkens yet.

SIRRON.

Concord District

Laconia.—Rev. A. L. Smith and his household had kindly Christmas remembrances from his good people.

Milan.—Rev. Willis Holmes and family were generously dealt with at Christmas. To Mrs. Holmes came a beautiful fur cape, a fine dress pattern with all the trimmings, gloves, and underwear; to the pastor a purse of money, with other things; while the children were all remembered.

Gilford.—A new harness for his horse was given by the people to the pastor, a splendid shawl to his wife, besides many small articles both for use and ornament.

Colebrook.—There was a pleasant time at Colebrook, with \$10.50 in cash for the pastor.

Piermont.—Special meetings are being held. The pastor has had the assistance of Mr. Holmes. Meetings are reported as excellent. The results we have not yet learned.

Concord, First.—Dr. A. A. Wright has made a fine impression on the people here. He will hold things well in hand until Conference, and thus relieve Rev. E. Snow, whose heart and head have been in his work. If we had furnished him a helper months ago, it would have relieved him of much of the strain he has carried and thus aided him to get well. He reports himself as improving.

Personal.—Everett William Thompson arrived at the Jefferson parsonage, Jan. 9. He was cordially welcomed by Rev. and Mrs. R. E. Thompson, who will take great pleasure in caring for him.

Haverhill.—Rev. E. E. Reynolds and family

were very kindly remembered at Christmas with a purse of money and other useful gifts.

Stark.—The pastor here, Rev. C. J. Brown, is pushing into all corners of his field. From three to four hundred men are in the lumber camps within his territory. He has visited them and distributed what literature he had. If he had a barrel of papers and magazines he could use them to good advantage. The pastor and family received a good supply of Christmas gifts, with about \$30 in cash.

The friends of our colleague, Rev. J. E. Robins, presiding elder of Dover District, extend congratulations on his selection as chaplain of the New Hampshire Legislature. He will have his hands full this fourth quarter. B.

EAST MAINE CONFERENCE

Bangor District

Carmel and Levant.—The work is prospering well on this charge. The pastor, Rev. M. Kearney, is greatly encouraged, and the people generally enjoy him. Good congregations greet him and finances are well up.

Corinna and Exeter.—Rev. E. A. Carter is prosecuting the work with vigor. He has held revival services with some results at nearly every point on his great field. He observed the Week of Prayer at Corinna. Mr. Dearborn, who has proved himself the friend of the cause and of the pastor by saving the pleasant parsonage, has gone to his reward. A great loss. He leaves a wife, who has the sympathy of all.

Harmony and Athens.—The pastor, Rev. M. S. Preble, has spent nearly two years on this hard field. His courage is good, and he is patiently performing his work and confidently looking for a successful termination of the year's toils. He deserves success.

East Corinth and Corinth.—Union meetings of three societies were held during the Week of Prayer, but were much hindered by the gripe, which prevails all through this section. Improvements on church property still continue. Nearly one hundred volumes have recently been added to the Sunday-school library. Four have been baptized and 5 received into full membership. All bills are paid to date. The genial pastor, Rev. W. L. Brown, has reason to rejoice with the people over such a showing.

Sherman.—Rev. Arthur Black writes: "We have been holding cottage meetings for some time with increasing interest. Nine have been saved, several reclaimed, and the whole church greatly quickened. Benevolences are raised in full."

Forest City.—Rev. C. H. Raupach writes: "Forest City was never before shaken as now. Twenty have been converted, and still the work goes on. We now open at Vanceboro, and are confidently expecting great success. Rev. A. D. Thibodeau is a rare man and an efficient helper."

Alton, Argyle and West Old Town.—This is a great charge with a vast amount of work. Rev. S. M. Small has been canvassing this territory with faithfulness, without a murmur, for nearly four years, and the interest has been steadily increasing. We always enjoy our visits to this charge, for pastor and people are united and making the best of everything. Mrs. Mary E. Walton, of Orono, has just presented the people with a very fine Bible for the new church, for which she has the thanks of all. This was formerly her home.

Atkinson and Sebec.—A pleasant event of the season was the marriage of Rev. C. W. Stevens, of Howland, and Miss Mary E. Hutchinson, of Atkinson. The ceremony was performed by Rev. E. H. Boynton, after which the happy couple took the train for their field of labor. Mr. Stevens is highly esteemed by his people, and the bride will prove a helpmate indeed. They carry with them the best wishes of a host of friends.

Brownville and Henderson.—Rev. E. S. Burrill and family were all sick with the gripe, but improving and with courage good. He is deservedly popular, and will doubtless win.

Lincoln.—The old church, which stands in the most conspicuous and pleasant place in this pleasant village, has been completely revamped, outside and in, at an expenditure of \$550. It is a beauty and the whole community are justly proud of it. It was to have been reopened on Sunday, Jan. 1, but the great storm that prevailed, and the large number sick from gripe,

NERVURA FOR WEAK WOMEN.

I was Kept in Bed Years with Female Weakness.

I Took Dr. Greene's Nervura and Was Soon on My Feet Again.

Dr. Greene's Nervura Will Help Others As It Has Helped Me.

Mrs. Mary Kesselwing, 825 May St., Dayton, Ohio, says: "I suffered for years from lacerated womb caused from childbirth. Then ulcers formed, all of which kept me in bed for eight years. During that time, change of life commenced and the physicians said I could not recover and some said I had a cancer. While I was in this condition I heard of Dr. Greene's Nervura blood and nerve remedy. I resolved to try it. After taking five bottles I could stand on my feet, a thing



I had not done for eight years. Anyone suffering as I did that will try it, I know it will help them and do for them what it has done for me."

Weak, nervous, debilitated women or those who suffer from female weakness, should use Dr. Greene's Nervura. It is the greatest strengthener and restorative ever known. You can at any time consult without charge with Dr. Greene, 34 Temple Place, Boston, Mass., whose vast experience and great success in the cure of such complaints makes your cure certain. If you cannot call, write Dr. Greene about your case.

prevented, and this ceremony will occur later on. Rev. C. H. Jonhonnott, the pastor, is deserving of, and receives, great praise in this matter. There will be no debt. We feel sure Lincoln is coming to the front. All departments of work are improving.

Newport.—Dec. 12 was the 85th birthday of Rev. B. B. Byrne, an esteemed superannuate of the East Maine Conference. Rev. C. E. Springer, his pastor, determined it should not go by unobserved. He wrote a large number of our pastors, most of whom responded expressing congratulations and wishing many more happy days, among them being Father Beale, of Camden, 84 years, and Father Fowler, of Searsmont, 82 years. When these responses were all gathered together, it was found they contained a handsome little purse of money. A goodly number of friends gathered in the evening, greatly surprising and delighting the dear old brother. The people sang, prayer was offered, the pastor read the letters, our host gave pleasant reminiscences of his ministerial life, covering about sixty years of faithful service, the purse of money was presented, and the evening terminated with benedictions showered upon him whom everybody in and out of our Conference knows only to love. He spends his closing days with his daughter, May E. Stewart, who, with her sister and husband, leave nothing undone to make

his last his best and happiest days. A happy man and a happy occasion!

Dover.—A letter from the pastor, Rev. J. H. Irvine, is full of cheer and hopefulness. He says: "This is the happiest New Year's Day I ever passed. The people are kind and I dearly love them, and there is a deepening and broadening interest." A similar report comes to us from his people regarding their pastor. In harmony there is power. "All benevolences raised in one day," and, he writes: "An altar-service would have been in order at the close."

Houlton.—A Sabbath evening congregation of three hundred greeted the elder on his last visit, and he was assured that this number was nothing unusual. The quarterly conference reports showed that pastor and people are pressing toward the mark of complete liquidation of debt, and are aggressive along all lines. The new parsonage is a beauty, fitted up with all the modern improvements, and Rev. D. B. Phelan and family are just enjoying it. Six new subscribers to Zion's Herald this year.

Bangor, First Church.—The pastor, Rev. H. E. Foss, has been suffering from a violent and sudden attack of the grippe, but was not long confined and is again at his post. Sickness among his people prevented the observance of the Week of Prayer at the usual time with revival meetings, but it will be observed later. An excellent interest and the greatest harmony prevail. All departments of work are well in hand. The pastor is greatly beloved by his people.

Hodgdon and Linneus.—On the Sabbath 4 persons were received into full membership at Hodgdon. They will be a great blessing to this charge. The pastor, Rev. J. H. Barker, is greatly elated. He labors hard and faithfully and is deserving of the best things.

The brethren on the district were nearly all remembered with rich gifts at Christmas and New Year's time. One writes: "An elegant oak revolving bookcase left at my door. Just what I needed." Sleigh robes, fur coats, purses of money, parlor lamps, watches, pictures, etc., were among the gifts. What a blessing to be pastors of such people! Well, brethren, we feel nothing is too good for a faithful pastor, so you have the most hearty congratulations of your presiding elder. Let all these good things stimulate us to greater and more faithful work for the Master!

E. H. B.

MAINE CONFERENCE

Portland District

Gorham, School St.—Reports at the fourth quarterly conference show a large increase of membership in the Sunday-school and the Epworth League. The committees are doing faithful work in securing benevolent collections, showing what can be done when pastors will use this excellent system. A large children's class is under the leadership of the pastor. An insurance policy for \$5,000 has been taken out on the church property in our own Church Insurance Company authorized by the General Conference. The premium is much smaller than has been paid in the old companies. Recently 5 have been received on probation and 3 by letter.

Knightville.—The pastor, Rev. D. R. Ford, has a children's class in which about twenty are being prepared for church membership. Several of them give evidence of clear conversion. The children's society, led by Mrs. Ford, gave their leader a Christmas present of \$16.

Eliot.—The pastor and wife were generously remembered at Christmas with numerous presents, including \$32 in cash. Extra meetings are being held at the church and two school-houses.

Pleasantdale.—The pastor, Rev. J. H. Roberts, received 9 persons into full membership at Brown's Hill, on Sunday, Jan. 8. This makes a total of thirty-four during his pastorate. Mrs. Roberts teaches in the Sunday-school and leads the Junior League. Rev. A. S. Ladd recently gave a lecture at Elm Street for the benefit of the new church.

E. O. T.

N. E. SOUTHERN CONFERENCE

New Bedford District

South Middleboro.—The Plymouth County Convention was held here, Jan. 1. Rev. G. A. Grant, of Middleboro, was moderator. Rev. E. S. Babcock, of South Carver, read

a paper on "Who shall Join the Church?" Rev. C. N. Hinckley is pastor.

Sandwich.—The Week of Prayer was observed by union meetings of the Congregational and Methodist churches. At the fourth quarterly conference Rev. J. E. Blake, the pastor, was invited to return for the fourth year. The vote was unanimous and hearty.

Nantucket.—Christmas was celebrated with appropriate exercises. A most excellent and highly interesting program was rendered by members of the school under the direction of Mrs. Mary F. Coffin, superintendent. A nominal admission fee of ten cents netted the school nearly \$30. Rev. C. A. Lockwood is pastor.

East Bridgewater.—The pastor, Rev. N. B. Cook, gave a "special series of short sermons" during the Week of Prayer. A neat card, announcing subjects, etc., was issued.

North Dighton.—Watch-night and Week of Prayer were observed. The Sunday-school is doing good work. A home department has been organized with forty members. The League is conducting a reading circle with marked success. Large and attentive congregations attend the preaching of the Word. Rev. H. H. Critchlow is pastor.

Fairhaven.—The Christmas season was duly observed. The Sunday-school gave a Christmas exercise reflecting credit upon those who had the matter in charge. The pastor, Rev. S. E. Billis, was generously remembered. Jan. 1, 3

were baptized and 4 received into full membership. The pastor has conducted a ten days' series of meetings.

Fall River, Brayton Church.—The Sunday-school gave a concert, Sunday, Dec. 25, in the new auditorium. It called forth a large crowd. The exercises of Monday evening in the vestry included entertainment, stereopticon lecture by Mr. C. J. McCreery on "Uncle Tom's Cabin," and Santa Claus. Notwithstanding the storm of Dec. 31, a largely-attended watch-night service was held. It began at 8.30 with a service of song. The pastor, Rev. B. M. Wilkins, preached on "Faith." Mr. Thomas Chew, superintendent of the Boys' Club, spoke on "The Impossibility of Hiding Jesus." Mr. W. D. Fellows, general secretary of the Y. M. C. A., gave an address, "The Old and the New," and led the altar service. On Sunday, Jan. 1, a love-feast was held before the communion, and was a season of power. Several arose for prayers. Three were received by letter. In the evening Rev. J. N. Geisler, of Nantasket, spoke on "Nothing New."

Marshfield.—The Sunday-school gave an enjoyable Christmas entertainment. On Jan. 8, 1 was baptized and received into full membership. An unusual amount of sickness adds to the hindrances of the work. The Christian Endeavor Society and Sunday-school have elected officers for the new year. Miss Martha Taylor, an honored member of the church and Sunday-school superintendent, has been recently appointed a visitor on the State Board of Charities



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in the minor department—a well-deserved recognition of Miss Taylor's ability and devotion to duty.

West Duxbury.—The work here is cared for, in connection with *Marshfield*, by Rev. L. H. Massey. The Sunday-school gave a Christmas entertainment and tree. Two aged members have died since the new year began.

Personal.—The many friends of Rev. E. A. Lyon will be glad to learn of his remarkable physical improvement. He celebrated his eighty-third birthday recently by preaching a vigorous sermon at the Tinkhamville Chapel, about a mile from his home, Acushnet. Mr. Lyon has supplied the pulpit here, fortnightly, for six months. L. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Drs. Kendig, Chadbourne, and Eaton gave pertinent, forceful and inspiring addresses before a large audience of "Methodist ministers only." The following sessions are open to the public: Next Monday, Jan. 23, Dr. James Boyd Brady will speak upon "Methodism Equipped for Action;" Jan. 30, Dr. Alexander McKenzie, of Cambridge; Feb. 6, Prof. Coe, of Evanston, Ill.

South District

Boston, Mattapan Church.—Rev. W. A. Mayo and people are rejoicing in a blessed work of grace in their extra meetings now being held. The pastor is helpfully assisted by Mr. Lockwood, the efficient local preacher from South Boston.

Boston, Tremont St.—There is rejoicing at the parsonage over the advent of a daughter—Katharine Maynard Pickles.

Forest Hills.—This young church is having a genuine revival. Twelve persons were at the altar seeking Christ the first week of the year, and more are coming almost nightly. This is the best way to build up a strong church. Rev. Geo. B. Dean, pastor.

Mt. Bowdoin.—The watch-night services were conducted by the pastor, Rev. Charles Tilton, assisted by Rev. Mr. Trever, from the School of Theology. There were fifty present. Jan. 8, 5 persons were received into church membership by letter. The quarterly conference has chosen the following building committee: Rev. Charles Tilton, P. C. Jenkins, E. W. Jordan, J. H. Kellar, D. G. Squire. The pastor is preaching a series of sermons on the following topics on successive Sunday evenings: "Satan's Devices," "The Game of Safe," "A Terrible Conspiracy," "The Unruly Member," "The Blessings of the Tongue." U.

Worcester.—The following churches, at least, are conducting extra meetings, and with fair indications of success: Trinity, Webster Square, Laurel St., Coral St., and Park Ave. It does seem quite like old times to know that our folks are doing some of the work for which we are supposed to exist as Christian people. Some of our Baptist brethren are hard at work. Would that all might join to start a great wave of salvation!

Sunday-schools.—Many of the churches are electing new officers. At Webster Square, after many years of very successful superintendency, Albert H. Stearns declined a re-election, and is succeeded by F. E. Johnson. Mr. Stearns will be secretary and treasurer. At Laurel St. S. A. Walker, also an old and tried official, declined to serve longer at the head, and he is succeeded by Pastor Paine, who bids fair to have his hands full. As a token of love and respect, ex-Supt. Walker was given a Webster's Unabridged Dictionary.

Grace.—In the effort to raise money towards current expenses the Sunday-school scholars and teachers joined in an entertainment, the night of the 8th, and netted a sum which will help towards the required hundred dollars. Jennie Waite received the prize for having secured the largest amount.

Webster Square.—At the pastor's home there was recently held a social in honor of President McKinley, at which reminiscences of the distinguished gentleman were read, and pinks, his favorite flower, were sold by the young people.

Personal.—Rev. Alonzo Sanderson, so ubiquitous and numerous, when returning from Lake View, Wednesday night, took the trolley track for a distance. The night was stinging cold, and he somehow lost his footing and was thrown down the embankment. Though not seriously

injured, he was shaken, if not out of his equanimity, certainly out of his tracks, and took chances that he would not care to repeat. We are thankful that the accident was no worse. QUIS.

North District

Central Church, Lowell.—The *Lowell Mail* of Jan. 9 publishes in full the excellent sermon delivered on the previous day by Rev. W. H. Meredith before the members of Lowell and Livermore lodges, A. O. U. W., upon "Secret Societies."

Waltham, Emmanu-El.—At the fourth quarterly conference, the pastor, Rev. Elias Hodge, was unanimously invited to return for the fifth year.

Fitchburg, First Church.—The annual reports of the Sunday-school as presented by the various officers, on January 1, showed the school to be in a flourishing condition. The total membership is 525, there having been an increase during the year of 92. The total collection for the year was \$360, of which sum \$119.13 was for missions. Mr. F. W. Macer, who has efficiently served as superintendent for two years, feeling obliged to give up the responsibilities of the office, Melville E. Choate has been elected as his successor. Mr. Choate is a graduate of the College of Liberal Arts, Boston University, and son of Elliot N. Choate, so well known to all friends of the Fitchburg church. Interesting and profitable services were held, Jan. 8-15, H. B. Gibboud, of Springfield, assisting. The pastor, Rev. W. G. Richardson, and wife kept open house on Monday, Jan. 2, and received calls and greetings from many friends. A Young Men's Assembly has been formed. The objects as set forth in the preamble are: "The aim of the assembly will be to associate together all young men in a social organization for the purpose of developing and promoting the greatest social, intellectual and spiritual life possible. The method shall be by adopting and sustaining all suggestions of whatever nature that may prove of efficient value, and by the pursuit of such practical and religious studies as will tend to develop and improve the every-day life of its members." Meetings are held each Sunday at noon, in a room in the church set apart for this purpose, for the pursuit of studies appropriate to the day. At the fourth quarterly conference a unanimous request was made that Mr. Richardson be returned another year. The church has had a very successful year under his pastorate.

Natick.—A successful watch-night meeting was held, quite well attended in spite of storm and gripe, from 8.30 to 12. Rev. M. Emory Wright, of Cohituate, and Rev. Alfred Woods, of South Framingham, assisted the pastor. The Week of Prayer was observed in profitable union meetings under the lead of Rev. Edgar Davidson. A very handsome silver tea service of five pieces greeted the eyes of the pastor, Rev. Dr. James Mudge, and his wife early Sunday morning, Jan. 1, as they returned from the watch-meeting—a New Year's gift from some appreciative parishioners. A number of helpful additions have recently been made to the church, among them Prof. W. C. Strong and family from Bates College, who have joined by letter, and Mr. H. W. Rice, the principal of the Natick High School, who has joined on probation. The finances are in a more hopeful state than they have been for several years, the weekly-offering pledges being nearly double what they were a year ago, and the expenses of the year being met within the year, besides a considerable surplus to apply on past deficiencies.

The annual Christmas sale of the Ladies' Aid Society last month netted over \$300—the largest sum ever made. A young men's banquet last week was very successful, netting a goodly sum. Addresses were made the pastor, on "Imperial America," and by Major Darling of the Sixth Massachusetts on his experiences in Porto Rico.

East District

St. Paul's, Lynn.—During the Week of Prayer 2 united with the church by letter and 19 on probation. During the first ten days of the New Year the pastor, Rev. Dr. T. Corwin Watkins, called each day from 9 A. M., to 6 P. M., making five hundred calls. He found some one sick in about every fourth family. A good religious interest prevails.

Mt. Bellingham, Chelsea.—The ladies of Mt. Bellingham Church remembered the Wesleyan Home for the Children of Missionaries by a bountiful supply of good things for their Christmas dinner, which was greatly appreciated.

Reading.—The kindergarten work in this Sunday-school is worthy of emphatic mention. Under the careful and conscientious direction of Mr. Harry S. Leavis it has grown from a membership of 13 to 47 children. The arrangements are modern, and everything is done to hold the interest of these little ones. Rev. S. A. Bragg, the pastor, finds in his faithful labors here ready helpers in the Ladies' Aid Society, Christian women who, under the leadership of Mrs. C. R. Morgan, are taking a new interest in the work of the church. The pastor is preaching a series of sermons on such great church leaders as Calvin, Asbury, and Wesley.

Newburyport, People's Church.—Rev. Jerome Wood finds this people eager and able to equip a Sunday night prayer-meeting with its old-time quota of testimonies, exhortations, fervent singing and "praying in the Holy Ghost." In fact, the power of this once mighty feature of New England Methodism still lingers here. This is the cheering substance of a recent conversation with "one who knows."

Melrose.—Mrs. Grace Welser Davis, wife of Judge Davis of Jersey City, is assisting the pastor of the Melrose Church, Rev. J. M. Leonard, in conducting a series of special meetings. The services began with a watch-night service, and this is the third week of the series. The inclement weather and the prevalence of the gripe have interfered with the attendance at the services. The meetings have, however, increased in interest and power. Many of the Sunday-school have expressed a purpose to lead a Christian life. More than one hundred have been seeking Christ as a Saviour. Mrs. Davis sings as well as preaches the Gospel with great power; she has been called the "singing evangelist." Mr. Leonard writes: "She is skillful in her work. There is nothing in her method that would offend the taste of the most fastidious, and no one can escape the conviction that she is thoroughly in earnest and believes that she has a message of good news for lost souls." U.

West District

Springfield.—The death of W. W. More is a great loss to Springfield Methodism. He was one of those men who needed to be known in order that his worth might be rightly estimated. He has died in the prime of his manhood, but not before making a distinct impression for good upon the community that knew him. There were three things so pronounced that everybody took cognizance of them: 1. The charm of his home life. While he did not evade the responsibilities that belonged to him as a citizen nor seclude himself from social life, yet his home had charms that



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nothing else could afford, and here he was seen at his best. To those who have enjoyed his hospitality the recollection of his sweet and genial disposition will always be a delightful memory. 2. His quiet, unostentatious Christian demeanor. A man of few words and never demonstrative, it was at the same time impossible to doubt his attitude toward Christ. No one would venture to



W. W. MORE.

ridicule religion or utter anything unseemly in his presence, for the weight of his character seemed to bear it down. Often present at the social services, his voice was seldom heard, but words could have added very little to the life he lived. 3. His unflinching business integrity. He had achieved marked success, and at the head of an important firm had large interests under his control. He was slow to decide, very deliberate in making up his mind, but a word from him was sufficient. No one would ever suspect him of deviating from it. The result was, that no firm in the city was held in higher regard than that of which he was the head. He was a liberal supporter of all the benevolences of his church, a firm friend of his pastor, and had an open hand for whatever interests appealed to his good judgment. His funeral was held at his home, but the largest church in Springfield would have been filled by those glad to do him honor. Prayer was offered by Rev. Joseph Scott, and the address was made Rev. Dr. C. F. Rice, a life-long friend. Nothing but lack of opportunity prevented such a demonstration as would have shown the high regard in which this good man was held.

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The State of Florida stands without a rival as the possessor of the leading winter resorts of the Atlantic Coast, while nowhere can there be found more beautiful lakes, more picturesque rivers or more magnificent hotels. Two parties under the auspices of Messrs. Raymond & Whitcomb are to take their departure from Boston February 9 for Florida, one of them going by way of Asheville, N. C., and the other via Cincinnati and New Orleans, visiting the latter city during the Mardi Gras carnival. Full particulars of these tours are given in an illustrated circular which Raymond & Whitcomb, 298 Washington Street, opposite School Street, will send you to any address.

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CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Danielson, Feb. 13, 14

QUARTER-CENTENNIAL.—The Wollaston Methodist Episcopal Church will celebrate its twenty-fifth anniversary, Jan. 22 and 23. Sunday morning Rev. Dr. W. E. Huntington will preach, and at 7 p. m., Rev. Geo. K. Morris, D. D. Monday evening at 7.30 there will be a banquet, with brief addresses by former and local pastors, and vocal and instrumental music.

MEETING OF THE BOOK COMMITTEE.—The Book Committee of the Methodist Episcopal Church will meet at 150 Fifth Ave., New York, Feb. 5, at 10 a. m. The Eastern and Western sections will meet separately at the same place, Feb. 7 at 2 p. m.

W. F. WHITLOCK, Chairman.
S. O. BENTON, Secretary.

WARNING TO MINISTERS.—A man by the name of A. L. Cadwell, posing as agent of M. E. Bell, 53 Mt. Vernon St., at General Theological Library Building, Boston, Mass., is going over the country getting books from ministers' libraries. He is a voluble talker. Said he was a Methodist, boasted that he had plenty of money back of him, "terms cash" and prompt payment. He bought of me seventy-seven books and thirty-six magazines. He has broken his written agreement and falsified his verbal and written promises to pay me over half a dozen times. His letters show this. I have testimony from others that he is not trustworthy. If he will deal so with me, he may deal so with others. So I send out this note of warning to my brethren in the ministry, that they may not suffer.

Somersworth, N. H.

JOHN COLLINS.

W. F. M. S.—A prayer-meeting will be held at headquarters of the N. E. Branch, 36 Bromfield St., Room 29, on Wednesday, Jan. 25, at 11 a. m. The ladies are cordially and urgently invited to attend. Leaders will be appointed each month at the regular meeting of the board.

Mrs. J. J. WAGNER,
President N. E. Branch.

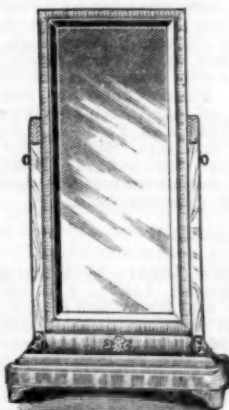
TO THE MEMBERS OF NEW HAMPSHIRE CONFERENCE.—Brethren who expect their wives to accompany them at the next Conference session are requested to notify the pastor at Lancaster on or before Feb. 1. We wish to get our Conference directories out early. Please make your requests known, and we will do our best to accommodate you.

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OBITUARIES

To thee death was not
So much even as the lifting of a latch;
Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls.

— Longfellow.

Berry.—Hester Ann Bacheller Berry was born in Lynn, Mass., in 1822, was born from above in 1839, lived a happy earnest Christian nearly sixty years, and passed to her heavenly reward on September 4, 1898.

At the age of seventeen she united (during the pastorate of Rev. Charles K. True) with the Lynn Common M. E. Church, and became one of its most efficient and honored members. Her conversion was radical. She was consciously saved. It filled her life with divine peace and holy aspirations. It subordinated her desires to the teachings of God's Word. It made her ambitious to be Christ-like in character and deeds. It aroused to their utmost powers her naturally strong intellectual faculties, and led her to acquire the culture and refinement that graced all of her activities. Its development was seen in the fruits of the Spirit by which she glorified God. She was identified with the Sunday-school as a studious scholar and later as a most efficient teacher, while in all other church activities she was faithful and reliable. In her untiring labors in behalf of the sick, the needy and the bereaved, like Dorcas she "was full of good works and alms-deeds which she did."

Her marriage with Mr. Samuel J. Berry, in 1855, was blessed by God. For forty-three years "she looked well to the ways of her household and ate not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her." Sunny in disposition, queenly in character, painstaking, efficient and affectionate, she made her home ideal in its character. As wife and mother, as neighbor and Christian, she filled her years with usefulness and proved thereby the power for good of a cultured woman energized by the Holy Spirit.

When the messenger came to bear her to the heavenly home she was ready, her life-work nobly done. Her sickness was short. Her faith in Christ was victorious. Her last words were triumphant. Her triumph is complete.

Loving hands among many tears laid her away in the beautiful Pine Grove Cemetery. She is greatly missed by her deeply bereaved husband and daughter Mary, by a sincerely mourning church, and by a large number of stricken friends and relatives. She was a true Christian. Earth is richer today because she lived on it, and heaven is richer because she has entered therein.

N. T. WHITAKER.

Young.—Eunice N. Young was born in Orrington, Me., and died in the same town, Nov. 4, 1898, having lived 80 years, 10 months and 15 days.

Mrs. Young was a member of the Methodist Episcopal Church for many years, and while able a constant attendant upon all the means of grace, always ready to give her testimony in favor of the cause of God. She loved the church and was interested in all that concerned its prosperity. The servants of the Lord were ever welcome to her home.

Her last sickness was borne with patience and resignation and through faith in Christ she triumphed over death and passed peacefully into the rest which remaineth to the people of God.

During the last weeks of her earthly living she was tenderly cared for by Mrs. Melissa Young, her son's wife, and her granddaughter, Mrs. Gertie Bush. With untiring affection they ministered to her every need, and thus in the kind providence of God this aged pilgrim's dying condition was made easy, and while passing "through the valley of the shadow of death" she was met by the angels of God who came to convey her happy and redeemed spirit to Abraham's bosom. May the bereaved son with his whole family meet her again in the kingdom of God!

Campbell.—George Campbell was born in Minot, Me., May 6, 1819, and died in Mechanic Falls, Me., Nov. 26, 1898.

In 1840 he was married to Julia F. Lapham, with whom he has lived happily until his death. He was converted to Christ in 1850, and afterward joined the Methodist Church in Mechanic Falls. His experience was clear. His testimony as to his acceptance in Christ was positive, and with the exception of a few years—about ten years ago—he has walked close to God ever since he gave himself to

Him. He was a devoted husband, kind and loving in his family. His temper was even, and seldom ruffled. He was never in trouble with his neighbors. He found it possible to live peacefully with all men.

He was sick for nearly four years, yet he did not murmur because of his sufferings. He bore all with patience. He never doubted that all was well with him, since he had committed himself into the hands of a faithful Creator and Saviour. He faced death with the triumphant courage born of a living faith in Christ. In his extreme weakness he would say: "I am tired, I want to go home;" and his desire was granted. He fell asleep in Jesus.

His aged wife survives him, waiting for the summons to the better country. Four children remain behind to mourn the loss of father. Two have preceded him to the heavenly world.

A. HAMILTON.

Shaw.—Josiah Shaw was born in Epsom, N. H., May 22, 1802, and died in Eau Claire, Wis., at the home of his daughter, Mrs. Henry Huntington, Nov. 29, 1898, aged nearly 97 years.

When seven years of age he moved with his father, Daniel Shaw, to Caledonia, Vt. Nov. 13, 1823, he married Miss Elizabeth Norris, of that town, who died in Eau Claire, July 19, 1885, aged 84, having spent a wedded life of nearly fifty-seven years. Four children survive: Mrs. Henry Huntington, George R. Shaw, of Chippewa Falls, Dr. Myron A. Shaw, of Durand, and Harvey L. Shaw, of St. Louis. In the spring of 1855 Mr. Shaw and family came to Wisconsin, locating in Eau Claire, where and in the vicinity he spent most of his life in the West.

Last Thanksgiving day was observed at the Huntington residence, where were gathered some of Mr. Shaw's children, grandchildren, and several of his great-grandchildren, and he seemed unusually well and cheerful, participating in the events with considerable animation, and invoking Divine blessing at the table.

His earlier years embraced the exciting era of politics in New England—the rise and fall of the Know-nothing Party and the inauguration of the Abolition Party, which Mr. Shaw early joined, and was an active agent of the underground railroad. The present generation can have but a feeble conception of what it cost in social and political life to be an Abolitionist half a century ago. Radical to a marvelous degree, with Mr. Shaw there was no compromising ground in his politics or religion. With him everything was subordinated to his high sense of integrity and honor in all his social and business relations, and probably no man could be produced who would accuse him of dishonesty. His humanity, honesty of purpose and benevolence were conspicuous only to his beneficiaries or near friends, as he seemed to shun publicity, and his kind acts were only strewn along the pathway of the poor and those in the humbler walks of life; he seemed to care little for public censure or praise. He was a carpenter, following his trade for many years in Boston.

His life went out tranquilly. There was no death agony, but like ripe fruit he was gathered into the great granary, having been a sentinel in the ranks of the Methodist Church for nearly seventy years.

The funeral services, held at the residence of Mr. Huntington, were attended by a large gathering of relatives and old neighbors. Rev. W. S. Courtney, of the Barstow Street M. E. Church, and Rev. H. E. Hoare officiated. James I., the favorite chapter of the deceased, was read. Four generations were represented. Two of the three surviving sons—George of Chippewa Falls and Dr. Shaw of Durand—and Mrs. Henry Huntington were present. Six matured great-grandsons officiated as pall-bearers. He left, also, two great-great-grandchildren.

Libby.—Mrs. Sally Libby, of Gorham, Me., widow of Samuel Libby, a much-respected neighbor and friend and a highly honored and useful member of the North St. M. E. Church of Gorham, left her home below for one above, Nov. 22, 1898, aged 84 years and 2 months.

Mrs. Libby found the Saviour when about fifteen years of age, and from that time until the end her course in the Christian life was onward. Her life was remarkably consistent, steadfast and pure. Her light was not intermittent, but shone steadily in her daily life through all the years of her Christian pilgrimage. She loved the house of God and was present at public and social worship as long as her health permitted. Her prayers and exhortations in social meetings were always brief, comprehensive, and

offered with much tenderness of feeling. She loved her Bible also, and read it daily. Next to it she loved her church paper, ZION'S HERALD, for which she had been a constant subscriber for many years.

The last year of her life was one of great suffering, but she made no complaint, though sometimes she greatly desired to depart and be with Christ. She leaves a sister, Mrs. Wilder Libby, of Gorham, a brother residing in the eastern part of the State, and an only son, with whom she resided, and who with his wife, assisted by the sister, faithfully ministered to her while the last sands of life were ebbing. It may truly be said that a good woman has been called to her reward.

The writer, having had an intimate acquaintance with the family for many years, by request of the deceased conducted the funeral service, preaching from the text: "She hath done what she could." He was assisted in the service by her pastor, Rev. W. F. Marshall.

S. B. SAWYER.

Davison.—Mrs. Lucinda C. Davison was born in Craftsbury, Vt., forty years ago, and died of paralysis of the heart in Newport, Vt., Oct. 13, 1898.

She was the daughter of Job W. Allen, one of the substantial members of the Methodist Church in Craftsbury, and being reared in the atmosphere of Christianity, was led in her childhood to become a Christian, and often said that she could not remember when she did not love to pray or did not love Jesus Christ. Consequently she became an earnest and devoted Christian in the morning of life and maintained her fidelity to the cause of Christ in all its details to the last. She was always identified in all the benevolent and social departments of church work, and was a constant attendant at divine service when her health permitted.

Eight years ago last May she was married to J. C. Davison, of Newport, and thereafter made her home at that place.

On the morning of Oct. 13 she and her husband arose at five o'clock, intending to go to Lyndonville to attend the State Sunday-school convention. At six, while dressing for the train leaving an hour later, without a moment's warning, she fell to the floor, and was not, for God had taken her. Her husband, in an adjoining room, heard her fall and sprang to her side, only to find her lifeless form. Thus in the twinkling of an eye she was taken from her usual health to eternity.

Her funeral was held the following Saturday, attended by Rev. S. C. Johnson, of Northfield, a former pastor, assisted by the resident Methodist and Congregational pastors. Beautiful flowers were contributed by the church and other friends as expressive of heartfelt sympathy, and a large number of friends and acquaintances were present.

Thus suddenly passed away one who had by a constant and consistent Christian life proved her preparation for a change of worlds without the opportunity of one word of parting with her nearest and most devoted friend and companion. But her earnest prayer and prompt testimony in the last

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prayer-meeting she ever attended, the previous Sunday evening, give evidence of her readiness to go and be with Jesus. She was an exemplary Christian, a faithful and devoted wife and mother, a kind neighbor, and a true friend. None knew her but to love her. She has passed through the valley, from singing the praises of God on earth to the more perfect rendering of the song of redeeming grace and dying love in the better land.

She leaves, besides her broken-hearted husband, two stepsons, three sisters, two brothers, a large circle of more distant relatives, and a host of loving friends in the church and community, to mourn her untimely death. But we know that our dear Heavenly Father is too wise to err and too good to be unkind, and thus submit to the rod and kiss the hand that appointed it, hoping to meet loved ones where these sad partings never come.

J. C. DAVISON.

Adams.—Juliette Adams, daughter of Franklin and Sophia (Langton) Adams, was born in Kittery, Me., Dec. 27, 1857, and died in Kittery, Dec. 4, 1898.

At an early age Miss Adams moved with her parents to Lowell, Mass., and two years later, while residing in Waltham, she was converted and joined the Methodist Episcopal Church, of which she remained a faithful member until called to the church triumphant.

During her life she passed through deep waters of affliction and, though not strong in body, she maintained a brave spirit through all and a faith in God which was as an anchor to her soul and an inspiration to those with whom she was associated. Her quiet, yet earnest, Christian life was felt in the neighborhood in which she lived, and her sudden death is mourned by all who knew her.

Miss Adams was a descendant of the well-known family by her name, who were among the early settlers of Kittery and who have helped to make the town what it has been in history for two hundred and fifty years.

D. F. FAULKNER.

Williams.—Jotham Williams was born, Sept. 19, 1819, in Solon, Me., on the old homestead where his life was spent, and where he died Dec. 12, 1898.

Mr. Williams was of a genial and remarkably peaceable disposition, loved by many and respected by all. He was converted early in life and joined the Methodist Episcopal Church in Solon in 1844. The same year he married Miss Louisa Colby who, with two children—Daniel, a successful dentist in New York city, and Mrs. Jonah Spaulding, of Solon—survives him. Their home was the abode of piety and peace.

Mr. Williams was interested in every department of church work, and always ready to help any good cause with time, influence and money.

The disease that ended his earthly life was very painful, yet no murmur escaped him. When asked about the future, he said: "All is well. I cannot understand how any one can live and not make sure of the future." His message to the church was John 13: 34: "A new commandment I give unto you, that ye love one another." He passed to his reward much missed and deeply lamented.

T. W.

Pray.—Humphrey Pray passed away from the church militant to the church triumphant, after a long period of illness, Nov. 13, 1898. He was born Feb. 13, 1827.

Mr. Pray was converted and united with the Methodist Episcopal Church under the labors of Rev. John More, in 1848. In 1850 he married Miss Eunice Stackpole, who survives him. Less than a year before his death he buried his son, Henry C., who with him had been helpfully identified with the church in South Berwick, both of whom had been among the foremost in the new church building enterprise and later the new parsonage enterprise. The church has lost a valuable member whose heart was loyal to all its interests.

Mr. Pray was a good man and a living witness of the grace of God. For years ZION'S HERALD was a valued and prized weekly visitor in his home.

I. LUCE.

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NEWS OF THE WEEK

Wednesday, January 11

— General Leonard Wood reaches New York from Santiago and goes direct to Washington; Lieut.-Col. Butler Ames arrives at Lowell from Porto Rico.

— The gunboat Princeton sails from New York for Manila.

— Conference of American and Canadian lumbermen held in Washington.

— The House devotes itself to the Criminal Code of Alaska; Hawaiian bill agreed upon by House committee on Territories.

— Reopening of the German Reichstag marked by statements as to the Meat Inspection bill.

— The Sultan of Turkey gives U. S. Minister Straus assurances that our claims for injuries to American missionary property during the Armenian trouble will be adjusted.

— Japanese cruiser Kaimon Kan arrives at Amoy a partial wreck from fire.

Thursday, January 12

— Peace Treaty sent to the Senate with a favorable report.

— Resolution passes the Senate thanking Clara Barton and the Red Cross for services during the war.

— General Shafter to have temporary command of the Department of Columbia.

— National League of Commission Merchants holding a convention at New Orleans.

— General Gomez says \$40,000,000 will be needed to meet the needs of the Cuban soldiers.

— Hon. B. F. Fildes declines the appointment as Senator from Vermont on account of the illness of his wife; Chief Justice Ross accepts it.

— General Otis cables that conditions at Manila are improving.

— Launch of the John B. Prescott at Camden, Me., the largest five-masted vessel of her kind in the world.

— The House passes the Consular and Diplomatic Appropriation bill.

Friday, January 13

— Gen. Wood in consultation with the authorities at Washington regarding Cuban matters.

— Seventy buildings burned at Bridgewater, N. S.; loss, \$250,000.

— Central New England Railroad Company incorporated.

— National banks gain \$300,000,000 in resources since Sept. 20, 1898.

— Andrew Carnegie offers to give \$250,000 for a public library building in Washington.

— At Shamel, Nov. 30, the Turkish troops defeated the Arabian insurgents; losses on both sides 6,000 killed and wounded.

— Business in London suspended on account of severe gales.

— Military bill in the German Reichstag; the Minister of War emphasizes the necessity of reorganizing and augmenting the army, saying that the Czar's disarmament manifesto was insufficient as a guarantee of peace.

Saturday, January 14

— Death, in Washington, of Representative Nelson Dingley, Jr., chairman of the committee of Ways and Means, aged 67.

— Transport Manitoba sails from Savannah for Havana with six troops of the 7th Cavalry and two batteries of the 2d U. S. Heavy Artillery.

— The Yorktown sails from San Francisco for Honolulu and Guam.

— Commodore J. W. Philip, U. S. N., takes command of the New York Navy Yard.

— Senator Gray (Del.) introduces a joint resolution for a gold medal to be given to Miss Helen M. Gould for her services during the war.

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MINNEAPOLIS, MINN.



— The House considers the Navy Personnel bill.

— Four companies of 1st Maine Heavy Artillery, now at Savannah, ordered to Havana as soon as transports can be provided.

— Astor Battery arrives at San Francisco from Manila.

— The Law School of Columbia College after 1903 will be open only to college graduates.

— The Albany, which the United States purchased at the outbreak of the war, launched at Newcastle, England.

— Official denials made in Berlin that the German government is helping the Filipinos.

— The treaty of alliance between Russia and Afghanistan is reported signed.

Monday, January 16

— There has been some rioting in Havana; the mob charged by the U. S. regulars.

— Three members of Aguinaldo's cabinet—Senors Morto, Lowde, and Luid—arrive in San Francisco en route to Washington on a secret mission.

— Capt. Leary, late of the U. S. S. San Francisco, ordered to Guam to assume duties as Naval Governor.

— The 171st New York regiment mustered out.

— Annual meeting of the American Chamber of Commerce in Paris.

— Senator Hoar introduces in the Senate a resolution recognizing the independence of the Filipinos and their right to form a government, and declaring the intention of the United States to refrain from interference with such government.

— The dervishes are said to have won a victory on the Blue Nile.

— Death of Nubar Pasha, formerly prime minister of Egypt.

— Largest ship in the world, the Oceanic, launched at Belfast, Ireland.

— Death of Hon. Edward K. O'Brien, ship builder, at Thomaston, Me., aged 65.

Tuesday, January 17

— General Leonard Wood, governor of Santiago Province, visits Boston.

— Funeral of Hon. Nelson Dingley in the House of Representatives, Washington.

— General Otis sends reassuring news to Washington of the condition of affairs in Manila.

— Death of Father Chiniquy, the noted Canadian divine.

— Meeting of Uitlanders in Johannesburg broken up by organized Boers.

— The new United States consul-general assumes his duties in Berlin.

— Unprecedented flow of lava from Mt. Vesuvius; streams of fire pouring in all directions; no serious damage done yet.

— Prussian Diet opened by Emperor William.

— Russia sends the second peace circular to the Powers, suggesting ten preliminary points for the congress.

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